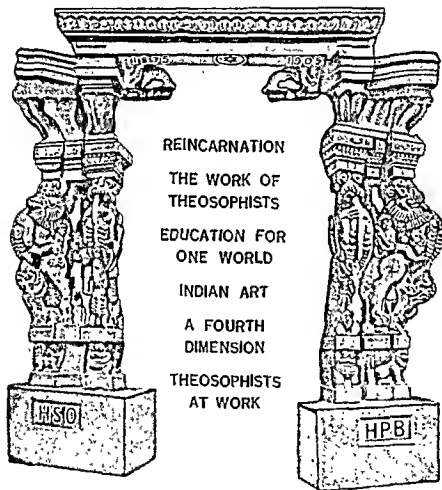




# THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



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# THE THEOSOPHIST

## ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its  
Official Notices appearing in "The Supplement".*

[N the year 1881 the Adept, Mahâtma Koot Hoomi, when writing footnotes to certain articles of Eliphas Levi, put a footnote where the name of Jesus was mentioned, "But he preached it a century before his birth." This statement seems unbelievable.

Did Jesus Live  
100 B.C.?

In my review in the June THEOSOPHIST of the book of Professor Martin Diheline, *From Tradition to Gospel*, I went over the material collected by Diheline and pointed out how the facts presented by him seemed to show that events supposed to have happened in Palestine, particularly the Crucifixion, had probably taken place very much earlier than at the period narrated. How can this doubt be in any way substantiated?

Fifty-five years ago our Theosophical Gnostic expert, G. R. S. Mead, a pupil of H.P.B. living at the Theosophical Headquarters, was in a maze of contradictions when trying to understand the origins of Christianity, because the story of the period as narrated by the various writers was so utterly bewildering. C. W. Leadbeater was living at Headquarters, and Mr. Mead asked his help to unravel something

# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and rated at Madras, April 3, 1903. It is an absolutely unsectarian body of seekers after truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check and revive the religious tendency. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion or to none, who are united by their approval of the above objects, by their removal of religious antagonisms and to draw together men of goodwill whatsoever their opinions, and by their desire to study religious truths and to share the results of their study with others. Their bond of union is not the profession of a common belief, but a common aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They regard every religion as an expression of the Divine Wisdom and prefer its study to its condemnation and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening a gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as its servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

## FREEDOM OF THOUGHT

*Resolution passed by the General Council of the Theosophical Society on December 23, 1924*

As the Theosophical Society has spread far and wide over the civilized world as members of all religions have become members of it without surrendering the dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to impose his teachings to any school of thought which he may choose, but has no right to force his choice on others. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand for election to which he may belong. Opinions or beliefs neither bestow privileges nor impose penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and set upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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It is from the clairvoyant material obtained that Ir. Mead first wrote his great work *Fragments of a Faith*



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of the complicated story. Weekly on a particular for many months clairvoyant investigations were made the period dealing with the history of Ammonius Sa Basilides, Valentinus and others. When present in Annio Besant also joined in the investigations. Ancient manuscripts were examined, not a difficult for one who can read the Akashic records. Mr. Mea his book *Did Jesus live 100 B.C.?* explains why the idea the investigators concocted the visions out of their imagination is impossible "to one who, like myself, has taken down laboriously dictated passages from MSS. described for instance, as written in archaic Greek uncials passages dictated letter by letter, by a friend whose knowledge of the language extended hardly beyond the alphabet."

The nucleus of the Christian faith is in certain Creeds especially two known as the Apostles' Creed and the Nicene Creed, which resemble one another closely. But these Creeds were originally a sacred mystical formula which was misunderstood as time went on. This formula dealt with the descent of the Divine Outpouring into matter.<sup>1</sup> In the original document there was no Virgin Maria, but only Virgin Maia, which is the Virgin Mother. In the Creed appear the words "In one Lord Jesus Christ". In the Greek text this is "iēsoun christon." But in an early text examined the words are "iētron ariston"—"the chiefest healer or deliverer," and in another text "ieron ariston"—"the most holy one". But we have in the Creeds the clear statement "suffered under Pontius Pilate". Pilate was a Roman governor whose reign was A.D. 26-36. As now rendered in the Greek, "Pontius Pilate" is "pontion pilatou". But in an early Greek text of the Creed the words are "ponton pilēton" he "endured the dense sea". The change of ε to π is

<sup>1</sup> See *The Christian Creed* by O. W. Leadbeater.

sometimes applied to the Greeks, and sometimes to the Macedonians. But in one instance, in Daniel XI, it is generally accepted as referring to the Romans. The identification of the Kittim as Romans is further supported by a description of the Kittim as worshipping their regimental standards and having cult of their arms. The commentator refers to a second impious High Priest, who rebuilt the walls of Jerusalem.

From these data M. Dupont-Sommer draws several conclusions. The commentary, he says, must have been written after 63 B.C. The first impious High Priest is Aristobulus II, who was captured by Pompey just outside Jerusalem. The second impious High Priest is his brother Hyrcanus II, who is known to have rebuilt the walls of Jerusalem with the help of Julius Caesar. Hyrcanus, whose pontificate ends in 40 B.C., was clearly still alive when the commentary was written. On these and other grounds, M. Dupont-Sommer dates the commentary as 42 or 41 B.C.

### *The Oath of the Essenes*

According to M. Dupont-Sommer, the sect of the New Covenant can be identified as the Essenes. This identification is partly based on two passages of another document found in the cave, known as the Sectarian Document. These passages, the only ones so far reproduced in facsimile from that document, contain the Oath of the new Alliance. This Oath corresponds to that which has come down to us as the Oath of the Essenes.

If these references are correct, it follows that the Essenes had a Messiah who was killed a little time before 63 B.C.—that is to say, 100 years before the Crucifixion. (*The Times*)

So then, the statement by the Adept in 1881 that Jesus lived 100 B.C. seems fairly well substantiated, if the "Master of Justice and the Elect of God" referred to is the original Jesus. Mr. Mead points out, about the date given historically for Jesus, that there "seems to have been some Jewish semi-prophet who created a little disturbance in a very small way, and who in consequence was brought before Pilate on a charge of sedition".

*Forgotten*, and later the challenging book *Did Jesus Live 100 B.C.?* Naturally, very few took any notice of Mr. Mead's book on the date of Jesus.

But Mr. Mead does show that there was a tradition among the Jews, though little attention was paid to it by the rabbis, of a Jeschu, disciple of Joshua ben Perachias, who lived 100 B.C., in the days of King Jannai.

This whole issue has been startlingly brought into prominence just now. Three years ago, as was announced in the press, in a cave near the Dead Sea certain Hebrew scrolls were discovered. These have been examined, and "At the last meeting of the Académie des Inscriptions et Belles Lettres, Professor André Dupont-Sommer, of the Sorbonne, read a paper on the commentary of Habakkuk found among the scrolls". I now give the report of the meeting, as it appeared in the *London Times* on May 30:

The commentary interprets, in the light of what were then contemporary events, the prophecies of Habakkuk. It identifies the tyranny to which reference is made in Habakkuk as that of an impious High Priest, who is described as having broken the New Covenant—the name, apparently, of a religious sect to which the commentator belonged—and as having put its leader and put him to death. This leader is referred to as "The Master of Justice and the Elect of God". He has received his message from the lips of God Himself, and he will return on the Day of Judgment, and take a part in judging Israel and all the nations. The end of the world is imminent, and only those who believe in the Master of Justice will be saved.

#### *Capture of Jerusalem*

The commentator further explains that the Master's death has been avenged by the capture of Jerusalem on the Day of Atonement. There is only one historical event which accords with this—the capture of Jerusalem by Pompey in 63 B.C., which, in Josephus's description, was accomplished on the Day of Atonement. The commentator identifies the Chaldeans of Habakkuk with the Kittim of his day. In the Bible this name

is sometimes applied to the Greeke, and sometimes to the Macedonians. But in one instance, in Daniel XI, it is generally accepted as referring to the Romans. The identification of the Kittim as Romane is further snpported by a description of the Kittim as worshipping their regimental standarde and having a cult of their arms. The commentator refers to a second impious High Priest, who rebuilt the walls of Jerusalem.

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The Watch-Tower notes for July had all been set up and "paged" on June 29th, but I have to postpone one portion in order to take up the more urgent matter of Korea.

Once again the world is at the parting of the ways as on the courage or cowardice of the nations depends what will happen. A similar situation arose in 1933 in the League of Nations. Japan had invaded Manchuria, and the League condemned the action. Then in May of that year Japan resigned from the League, and her action was followed a few months later by Germany. Japan continued her conquest of Manchuria, but as we now know, inevitably Karai results followed swiftly, with the collapse of Japan in 1941.

More serious was the action in 1935 when Italy invaded Abyssinia, who was a member of the League. Once again cowardice won the upper hand, and the League merely passed resolutions or sanctions against Italy, forbidding the exportation of arms, but did not act forcibly against Italy. After the conquest of Abyssinia in May 1936 a very dramatic scene took place in the Assembly of the League in Geneva. The exiled Emperor of Abyssinia rose at the meeting and asked, in brief, since he was a member of the League and all the nations had pledged themselves to take action against an invader of a member of the League, what did the League propose to do? At the end of his speech not a single member of the League of Nations rose up to say one word. They were all afraid that if they took any forcible action against Italy they would unleash a second great World War. They did not realize that it was their very cowardice in not acting which precipitated the second World War within three years.

It is here worthwhile remembering a great moral principle which was enunciated by Dr. Besant in her biography:

Plenty of people wish well to any good cause, but very few care to exert themselves to help it, and still fewer will risk anything in its support. "Some one ought to do it, but why should I?" is the ever-repeated phrase of weak-kneed amiability. "Some one ought to do it, so why not I?" is the cry of some earnest servant of man, eagerly springing forward to face some perilous duty. Between these two sentences lie whole centuries of moral evolution.

Once again the test is whether the nations of the world have evolved through the suffering of two great wars to the point of their *moral evolution* where they will not play the part of cowards. I believe for the moment it seems as if the conflict can be taken hold of forcibly and prevented from developing further into a world war, since the Security Council on the 29th of June voted a Resolution ordering a cease-fire.

But all depends now on whether, in spite of having solemnly voted this Resolution, the member nations will put moral considerations first, and material considerations after, and act. One is here reminded of the forceful lines of Tennyson:

*"But the jingling of the guinea helps the hurt that  
Honour feels,  
And the nations do but murmur, snarling at each  
other's heels."*

It is a short-sighted policy that does not see that the world is at the parting of the ways. Fortunately, President Truman has a far-sighted policy, and has acted swiftly in promoting the Resolution before the Security Council.

I said last year in the United States that that country now holds the leadership of the world, and that leadership has been recognized by Great Britain and France. If these three nations will stand together, making the temporary





# THE PURPOSE OF REINCARNATION'

By C. JINARĀJADĀSA

THERE remains yet to be published, after this volume, one more volume containing some more *Lives* in this series which I have entitled, *The Soul's Growth through Reincarnation*. When I planned to publish in book form the several series of *Lives* that had appeared in *THE THEOSOPHIST*, I chose for them all the general title just mentioned, because to me such a "Soul's Growth" is the meaning of Reincarnation. Millions in the East, in India, Tibet, Ceylon, Burma, Siam and Japan believe in Reincarnation as a part of their faith; hundreds of thousands in Europe and the three Americas have also begun to profess a belief in Reincarnation. But very few inquire into the purpose of such a long process. It is well known that most Christians are repelled by the idea of a return to earth again, in order to endure another life of trouble and disappointment; it never occurs to them to inquire if the belief in Reincarnation means that. For, on the contrary, since there is a Law of Cause and Effect, a return to earth again, after living rightly, implies a life with fewer handicaps, and more full of opportunities for happiness and self-expression.

. It is true Hinduism and Buddhism proclaim the *summum bonum*, the final end of Reincarnation, as Moksha or

---

<sup>1</sup> Written for *The Soul's Growth through Reincarnation*, Vol. IV.

Nirvāṇa. In both systems of thought, the individual, such, ceases to be; the graphic simile has been used, comparing the individual soul to a dew-drop, that "the drop slips into the shining sea". In the Christian system of thought, when after the Day of Judgment the soul is finally "saved"—and we need to remember that not all souls will be "saved"—the soul at last begins his life of eternal bliss in Heaven. But not a word is said as to any soul's growth as a part of that unending blissful existence.

It is obvious that "life," here on earth or in Heaven, can never be static; such a state is contrary to that which is observed in nature. There must be either growth, that is, evolution, or decadence, that is, a de-evolution. But if all life-processes have any meaning at all, and if the soul of man is immortal and eternal, and not a mere phenomenon in time, then logical thought inevitably postulates a growth of the soul, always and unending. The question then arises, How does such a growth take place? Reincarnation offers the solution. And the reading and pondering over these *Lives* offers a clue to the process of the soul's growth.

It is not here necessary to explain the process whereby the soul comes into being. That is done in other Theosophical works. The main principle on which I desire to dwell is, that within every soul are latent attributes, dormancies, of all good, truth and beauty, of every other virtue. But they have to be awakened from latency to active manifestation by the process of living, that is, of thinking, feeling and doing. Teachers and teachings are given the soul as to what is right thinking, right feeling, and right doing. But since at the beginning of the soul's growth there is little understanding and little self-control, the soul is led into evil, scarce knowing the

t is evil. He is driven by the "thirst" for life, and by the hunger for sensation which are in the "vehicles" or bodies through which the soul must act, especially his physical and astral (or emotional) bodies. But in doing evil (as also in doing good) he puts into operation forces of nature, whose action and reaction are guided by the Law of Karma, which has been well stated as,

*Sow a thought and reap a habit,  
Sow a habit and reap a character,  
Sow a character and reap a destiny.*


Reincarnation implies an unfoldment. It was well said by an American philosopher that "experience is becoming expert by experiment". It is to become an expert in the revelation of the Divine Nature within the soul that the soul must grow slowly by experiences gathered from experiments in living. An Adept teacher stated in 1884:

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit."

Along what lines do souls grow? Here we have the general teaching concerning the types of growth illustrated in the diagram. The Source of all being, the Unity, the "One without a second," reveals Itself in a manifested Cosmos as a Trinity of Will, Wisdom and Activity. No one Aspect is superior to the other two, there is "no first nor last". But as the three Aspects operate, they function in seven primary modes. Each soul has one of these modes, or "Rays" as they are called, especially characteristic of and "dominant" in him. The other six modes are also in him but "recessive". It is for the soul to decide through experiment if his "dominant" factor shall remain as it began, or if a "recessive" factor in him shall become instead the "dominant" factor.

The diagram is offered merely to suggest the types of souls which are in humanity, when they grow into self-realization and take their unfoldment into their own hands. There is always a supervision, and guidance when needed by certain Agents of the Divine Plan, called the Lords of Karma. They adjust the reaping by a soul of his good and evil generated in the previous lives, so that in a

## TYPES OF SOUL UNFOLDMENT



POWER	WILL	1	CHIEF. ORGANISER.
WISDOM	WISDOM	2	TEACHER. HEALER.
LOVE	ACTIVITY	3	PHILOSOPHER. STATESMAN.
"	"	4	ARTIST. REVEALER.
"	"	5	SCIENTIST. DISCOVERER.
"	"	6	SAINT. MEDIATOR.
"	"	7	RITUALIST. TRANSFORMER.

given life there shall be shown, at the end of the life, a nearer approach to the "Archetype".

The word "Archetype" comes to us from Platonic philosophy. It signifies the Divine Model of the perfected soul, as of all organisms which appear in the process of evolution, existing "on high" from the beginning of time, towards which each evolving object—flower, tree, animal, human form, the soul of man—is drawn to become. It is to the image of the perfected statue which is in the artist's mind as he stands before the block of marble

before beginning his work. Truly therefore did Michael Angelo say, "the more the marble wastes, the more the statue grows".

Throughout the whole series of lives in Reincarnation, even when the soul seems aware only of evil and not of any good, and plunges into a life of evil, there is within the soul a dim consciousness of the good. It was said by the great philosopher Plotinus: "Vice is at its worst still human, being mixed with something opposite to itself."<sup>1</sup> No man does evil, knowing it is evil. In a confused state of mind, he thinks that what he plans to do will issue in good. This is beautifully stated to Dante by Beatrice in *Paradiso*:

"I see full well how already within thy mind shines that Eternal Light which, seen but once, ever kindles to Love. And if aught else doth seduce thy loving, 'tis but a ray, ill-understood, of that same Light which thsrethrough gleams."

No soul struggles alone or unhelped to become his Archetype. His sowing and reaping, his Karma or "work" is meted out to him by the Agents of Karmic Adjustment, in order little by little to release his hidden nature from the Karmic chains which bind him. His life may seem to be more full of temptations and frustrations than of achievements and happinesses. Yet there is no blind fate at work, but a Plan for his benefit which is being put into operation, even if he knows nothing of it. It is a sign that he is evolving, that is, releasing the Hidden Divinity imprisoned in chains, when he intuits and affirms, "God's will be done"; "Islam! Resignation!"; "It is the Law of Karma at work"; "The Law is always just to me." Beautifully

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<sup>1</sup> Enneads, I. 8. 18.



transformer, according to the Ray on which he determines  
 be for eternity. His "self" has cast off its limiting  
 boundaries till he knows himself only as the Great Self.  
 Apart from that Great Self he has no self-hood. Little  
 need to specify by name what the Great Self is. Every  
 attempt to describe THAT must be met with the famous  
 aphorism of Hinduism, "Neti, Neti"—*It is not that, It is  
 not that*. He who knows, remains silent. Not for nothing  
 did Hinduism call such an one the "Muni," the Silent  
 one. But while "silent," he is not inactive or passive. Far ✓  
 rather is he like a powerful dynamo that transforms the  
 waters of a river or lake into motive energy. The "Liberated  
 one," the Mukta, *liberates others*. It is for this, that out  
 of the infinito he became a soul.

When the soul knows himself as the Archetype, the  
 process of Reincarnation ends. But it ends only to open  
 to the soul untold ages of bliss as a doer, on this Earth or  
 in Heaven or in a far-off star, with no "self" within him  
 to cling to, since within him he holds the joys and sorrows  
 of all other selves.

C. JINARAJADASA

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Make Love thy mosque,  
 Sincerity thy prayer-carpet,  
 Justice thy Koran,  
 Modesty thy circumcision,  
 Courtesy thy Kaaba,  
 Truth thy teacher, and  
 Charity thy creed and prayer.

GURU NANAK



was it said by Goethe in *Faust*, as Faust is to be torn to enjoyment and to the suffering that follows, so reveal the hidden Faust :

" Though still confused his service unto Me,  
I soon shall lead him to a clearer morning.  
See not the gardener, even while he buds his  
Both flower and fruit the future years adorn."

What is that future flower and fruit ? Goethe's *dr* reveals it. Faust desires to plunge into every form pleasurable sensation, and offers his soul to the devil. the devil can take it when Faust shall find an experience full of satisfaction that he can say to that moment, " tarry a while, thou art so fair ! " The devil provides everything Faust asks for ; yet Faust does not speak the word and the devil cannot yet get his soul. After years have passed, Faust is an old man, and *blind*. But he has put into operation great schemes in the lowlands of the Netherlands, to reclaim the sands covered by the sea, by building dikes and making dry land. As the work proceeds slowly there arises in the blind man's mind the picture of the tillands, and the villages of happy people living upon the It is a happiness which he cannot share, for he will be dead before it can happen. But that happiness, *for others* inevitable. So exquisite is the joy that Faust feels in contemplation that he has *acted for others*, so intense is the joy-to-come of others, that he exclaims at last, " Ah, tarry a while, thou art so fair ! " and dies.

It is only as the soul *acts* in order to reveal his Archetype, and each action of his is *for others*, that he experiences what is true Liberation, Moksha, or Nirvāṇa. He will act as Chief, or Organizer ; as Teacher, or Healer ; as Philosopher, or Statesman ; as Artist, or Revealer ; as Scientist or Discoverer ; as Saint, or Mediator ; as Ritualist,

The Society's mission has been, as we can now clearly perceive, to press the idea of a Universal Brotherhood of Humanity, so necessary for the organization of the "one world" of today, and place before the world certain root-ideas of the Wisdom called Theosophy, in order to facilitate the transformation which was to take place in the world of thought, and following it, in the world of human conduct.

This is still the Society's mission. The ideas liberated through its efforts, in the approach to an understanding of the world from the standpoint of the indwelling life rather than the outer appearance, could not but have the effect of investing with a new significance every activity they touched.

The transformation, which is still in process, will eventually include the reconstruction of every form in the various departments of life. The forms of social, political and economic organization, as well as of individual behaviour and thought, touched by the magic wand of the "Time-Spirit," the winged messenger from the depths of infinite divine Thought, must change and reappear in a new light. But it is not and cannot be the purpose of the Theosophical Society actively to direct this world-wide and ramifying process.

Ideas issue generally in complementary pairs—as for instance, mysticism and occultism, freedom and discipline, individualism and socialism, democracy and leadership, and each idea fans out to the limit of its deployment through men and women disposed to be its channels either by virtue of their individual temperaments or through the force of their circumstances. Theosophy provides the justification for each valid idea, because it reveals a pattern in Nature in which is the synthesis of all true ideas, including those seemingly opposed to each other.

# THE WORK OF THE THEOSOPHICAL SOCIETY AND THEOSOPHISTS

By N. SRI RAM

THE Theosophical Society was brought into existence under the inspiration of certain Adept Teachers in order that it may be an instrument of service to humanity. The significance of this step was hardly perceived in the twilight of the early days, but in the light of the subsequent developments, both of the Society's usefulness and in the sphere of general human thought and activities, can be far better appreciated now. The seed when cast in the barren and rigid soil of nineteenth-century materialism and the frigid world-conditions then existing, gave little indication of the nature of the tree into which it would grow. Nor could the members living in the outer world then guess that there was to be in place in the coming century a transformation throughout the world, in which the work of the Society was to assist.

We have had since then the catastrophe of the two world-wars, besides other far-reaching changes, with the result that, both in its outlook upon questions of fundamental import and in the conditions of life, the present-day world is very different from the world in which the Society was born.

The Society's mission has been, as we can now clearly perceive, to press the idea of a Universal Brotherhood of Humanity, so necessary for the organization of the "new world" of today, and place before the world certain root-ideas of the Wisdom called Theosophy, in order to facilitate the transformation which was to take place in the world of thought, and following it, in the world of human conduct.

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It is but right that within the organization of Society every idea should be studied with reference to its possible applications. The principles of Occultism which is the hidden Wisdom—will surely be capable of illustration in the laws of every branch of human study and endeavour. It is the proper work of the Society, as Second Object indicates, to work out correlations and complementary these out of the developed thought of humanity. But if as an organization the Society proceeds to act upon external conditions, with the aim of moulding them in one shape or another, it will soon be rent by contradictory impulses, or find its whole range of thought tied up with the narrow compass of a particular application called by local circumstances.

So the wise policy to pursue may thus be expressed. Let each apply the principles of Theosophy, as he understands them, with his whole heart and in his own way, and manifest the spirit of Theosophy, so subtle and many-sided in such manner as he deems natural and fit; let others be free to do likewise. Let those who are like-minded co-operate in the measure of their agreement. But there is much broader agreement possible, as we can see, in working for the three Objects of the Society, which imply no belief other than Universal Brotherhood, and let that measure of agreement be the basis of the common efforts of its members.

Although it is true that action must follow thought there is a clear separation in the nature of things between the field of study, investigation and the spreading of the Wisdom, and that in which the fragmentary wisdom which each one of us attains is applied in one way or another. There is a clear line of demarcation between what we all collectively attempt and what each one or a particular group ought to attempt on his or its own responsibility. The Wisdom, as it touches human consciousness, is both

collective and individual. The Society must stand for the collective wisdom into which pour freely the individual contributions. But the individual Theosophist, while free to act, to implement the necessarily partial aspect of the Wisdom manifest to his special temperament, as needed in the conditions with which he is concerned, must act without involving the whole Society, for there will be other members acting in other ways.

To take an instance from the sphere of politics, there is freedom in the Society to discuss both the importance of individual freedom and responsibility and the need for social care of the individual. But in balancing these outwardly opposed ideas for purposes of action, one member is sure to emerge as an individualist or, to give him the more opprobrious and materialistic epithet, as a capitalist, and another will join the Socialist party. Similarly in Education, to what extent may the free growth of the child and his inherent right to experiment be conditioned by an outer scheme and discipline designed in the child's interests, in what degree should the child's groping attempts to discover what is of value be met with teachings of the pure Truth—"indoctrination," as some would call it—are questions on which educators differ in practice. But the Theosophist can attempt to see and realize the truth in both points of view. It is in this *attempt*, which calls for a constantly open mind, that all members of the Society, whatever their individual dispositions or idiosyncracies, can be most heartily united.

Let me make it clear that this is not a plea for the stultification of thought by refusing it entry into action. All search for a wider understanding and every attempt to gather up the essence of one's knowledge and experience into a higher degree of self-realization must be balanced by a corresponding degree of pointed action and an attempt to

seenre for that action ns wide a reach as possible. But the effort to reach the Centre diversities tend to melt in union. In the contrary attempt to act nt any point on the circumference differences naturally develop. So for certain purposes—indicated by the Society's Objects—we can all go together; and for certain other purposes—the implementation of our partial understandings—we do well to work separately, along different lines, in different groups. It seems to me essential to bear in mind this broad line of division between what is the Society's work and what are the activities that issue out of that work but should fall within the province of individual and group responsibility. All activities, in so far as they are truly Theosophical, that is inspired by the Wisdom, lit by its light, must be necessarily "allied" to the work of the Society ideologically and in the psychic atmosphere surrounding them.

The Society's work and the work of applying Theosophy in the different departments of life must necessarily go parallel. From an inner point of view it is all one movement, having its source somewhere in the lunar planes and pouring as a life-stream into the world through every available channel, re-creating the old and creating the new. Those of us who belong to the Theosophical Society look upon our Society as a main current in this stream, and in this sense, from this point of view, the duty of each member is to make himself by every possible means a more sensitive and efficient channel for the attraction and passage of this stream. This sense of duty is not inconsistent with the separation of our work from that of our individual responsibility. It is necessitated by the fact that while we regard the Society as the source of all right action in action, we are at the same time dependent on a variety of factors. "What is Theosophical?"

Whatever a Theosophist does is Theosophical, that is, if he actively expresses the spirit of Theosophy, if he is "a pen in the hand of God, through which His thought may flow and find for itself an expression down here". But that thought has different levels of manifestation and has to flow through different channels in different modes. The Theosophical Society has been designed as a means of creating, as it were, a reservoir into which that thought can fall by an inner descent and then flow out into the external physical world through vents of word and action.

The uniqueness of the Theosophical Society lies on the one hand in the comprehensiveness of its Objects, which enables each individual Theosophist to draw his inspiration from any of the ideas set forth as Theosophy, and to carry that inspiration into the line of action for which it is fitted, and on the other hand, allows the Society to remain entirely detached as a body from these lines of action or for that matter, even from those ideas. There is no self-contradiction in the idea of the all-comprehending Wisdom, which rests in its purity on the plane of the divine Atman, inspiring, stimulating the mind, embodying itself forth in forms of mental and emotional matter, thus through the mind impelling to physical action in a thousand and one ways, yet remaining all the time detached, uncommitted and non-dependent upon either these forms or those lines of action. Even so, the fragment of the Wisdom that comes within our comprehension is bodied forth in those ideas and statements of ideas which we call Theosophy, inspiring, stimulating Theosophists everywhere, urging them to practical action of every sort, but retaining all the time its indefinable status, and open, as time proceeds, to fresh forms and new, both of understanding and application in action.



# HIGHER EDUCATION FOR ONE WORLD<sup>1</sup>

A POSSIBLE APPROACH TO POLICIES AND METHODS

By ORDWAY TEAD

*Chairman, Board of Higher Education, New York City*

(Concluded from page 167)

## METHODS

WE do not, of course, as yet know of any one best way to carry on instruction toward the most adequate global awareness of individuals. One method which has been somewhat experimented with is to occupy a full year with the study of a selected great civilization to be followed by a comparative study of another selected great civilization in another year. At its best, this would mean that the student with appropriate experts is exploring the sociology, politics, economics, science and technology, aesthetic interests and religious life of a significant civilization. The outlook induced by such a study wisely guided under able teachers would surely have important integrative value. But there are conceivable limitations in this method of approach which account for the fact that at the college level it has not become widely extended.

<sup>1</sup> Reprinted from *Main Currents* by courtesy of the Author and the Publisher.

A more popular approach is that of which Columbia College of Columbia University has supplied the most extended and successful object-lesson. And without paying attention to all the variants of its programme which are now appearing elsewhere, it is enough to note that there is a divisional rather than a departmental approach to instruction, typically classified as natural sciences, social studies and the humanities. And it seems to me that the real educational problem here is as to how, in the handling of this material through the first two to three years of college, all students can be assured of a broadening of their view of the world into some reasonably universalistic reality.

It seems to me that the principle to be invoked here for improved outcomes is that the material in these three areas shall be selected so as to supply a comparative study of the life of the great nations, races, cultures and religions of the world. We are all familiar with the criticism of present instruction as focussed on the developments of Western civilization. And I am prepared to admit that instruction would have to be even more highly selective than is now true out of Western civilization, if there were to be adequate additional recognition of the contributions of other great civilizations and cultures.

But if in terms of the social studies, for example, we conceive of work unfolding through the first three college years on a global basis, it is possible to envisage what a profound reconstruction in individual outlook may be attained. For the student would be considering comparatively the political organizations and structures of different areas, differing methods of economic activity, the differing social and aesthetic standards and practices, and the differing underlying preconceptions about what is held

valuable and why. The treatment employed in part historical for purposes of perspective in terms of the contributions of great periods in terms of definite concepts, and in part in underlying assumptions regarding standards of behaviour.

I am, of course, profoundly influenced by that of F. S. C. Northrup in offering this suggestion leading to a one-world integration. His own is well suggested in the following paragraph from *T of the Sciences and the Humanities*.<sup>1</sup> But his books, *The Meeting of East and West* and *Id Differences and World Order* are also equally indispensible to an understanding of the point of view and the which he is presenting. He says:

Its first task is definite and straightforward. It is in taking the method of logical analysis, accompanied by analysis and applying it to an existent culture (such as the Spanish Colonial Period or to the French Nineteenth Century Period of Mexico,) to trace the culture in question the antecedent economic, political and religious doctrine in turn go back to the primary and more elementary physical presuppositions upon which they rest. Having done for the major cultures of the world that are likely to enter the peace, the second task becomes equally definite. It is of finding a single set of assumptions more general and than any of the traditional ones revealed by the analyses, which so far as possible gives meaning to all the assumptions of the traditional cultures of the world and same time relates them so that, with the minimum repudiation of traditional beliefs and values, all peoples can continue their traditional selves without conflict with a similar expression of traditional indigenous assumptions and ideals upon that of their neighbours.

<sup>1</sup> Macmillan Company, New York, 1947. pp. 295-6.

In a remarkably similar vein, L. L. Whyts in *Everyman Looks Forward* says:<sup>1</sup>

With man's deepening knowledge of his own biological nature and historical situation, a new attitude becomes possible which does not so much challenge the old attitudes as transcend and unite them, revealing each as a variant giving a special emphasis to one universal truth. Each current doctrine is valid within its own limitations, and can remain effective, provided it is reinterpreted as a special form of general truth, with the emphasis appropriate to a particular people. Thus the consensus can resolve the conflict without challenging the conflicting doctrines, by transforming them into variants of a common truth.

These quotations address themselves, of course, to problems of analysis and comprehension which extend beyond the social studies. They are equally relevant to what might helpfully be said about a new attack on the study of science and of the humanities, for the general student.

Consider from this point of view the kind of progressive scientific grasp which could be attained from two or three years of study as the student is exposed to the history of scientific ideas, the history of individual scientific contributions, the developing concepts, hypotheses, and methods of sciences,—all from a world point of view.

The same thinking can be invoked with respect to the study of the humanities, which are the embodiment of the great creative insights of mankind in all the media of artistic expression. Out of comprehensive study here, the problem of human values would be identified, the great, classic art forms would be interpreted, and the differences and the similarities of utterance could be in some measure accounted for and sympathetically viewed.

<sup>1</sup> Henry Holt, New York, 1946, pp. 64-65.

I realize that this suggestion implies a range of scholarship on the part of the teacher which is all too infrequent. But if we are posing a basic problem, we must also consider fundamental attacks upon it and explore the value of various experimental approaches.

Without in any way prejudging what the outcomes of such inclusive study might be, it is in order to suggest the undoubtedly certain common elements of sound and fruitful human attitude would stand forth. For example, impulsion of the search for something called truth and beauty and goodness would seem to emerge as universal and motivating. Some comparative evaluation of standards in various fields would preeminently come to the fore. The necessity for freedom of inquiry and free interchange of ideas would become clear. The fact of basic human drive toward a comprehension of natural law and of profound human values might emerge more clearly. And certainly some clues would be offered as to the conditions under which peoples are able to live together co-operatively and in peace rather than at war.

There is clearly much in all of this as to which large unanswered questions still remain. Neither the possible completeness nor the adequacy of the instruction might seem to justify this kind of study. But precisely the opposite conclusion is also tenable. And the provocative and unfinished nature of such an enterprise of inquiry, statement and integration could become a stimulating challenge both to teacher and to student.

Indeed, I remind you that to help meet this very challenge would seem to be one of the important reasons for strengthening the work of the Foundation for Integrated Education. The unity in instruction which would thus be consciously present would be that of the intention of developing persons with a productive and dynamic outlook.

upon the achieving of one world. What this might mean for the improved motivation of both teachers and students is hard to overestimate. And what it leaves in the way of unexplored terrain is admittedly prodigious.

Recent writing in the field of cultural anthropology has, moreover, been contributing a point of view here which is immensely suggestive toward that science of man and of his world which we are striving first to outline and, second, to elaborate. The approach of this developing social science will be found as rewarding as the technical findings, as a reading of Kluckhohn's *Mirror of Man* will reveal.

This is not the place, nor have I the competence, to relate this approach to the new content of philosophical study for today and tomorrow. Here again, I find the contributions of Northrop, George Sarton, Fritz Kunz, and L. L. Whyte provocative. But as to one point, I feel positive: There is need of the restoration of a philosophical outlook to a place of central significance in college study, if the one-world focus is to be advanced. The problems of ethical relativism and of the nature of some ultimate creative power or God in the world, are examples of those problems which a global approach requires us to cope with in fresh ways.

I realize, however, that one important warning has to be issued. The work of college study has to be of such a nature that it does not constitute an escape into words, romantic concern with distant scenes and peoples, and issues remote from any tangible action by the student. Professor Baker Brownell has wisely cautioned us against what he calls the "principle of delayed function," "of the social vacuum" and of "emotion segregated from its appropriate action". He believes that the student has to live closely in some realized human community or suffer a sterile sense of being unrelated to ongoing life. There is

an undoubted danger here to be guarded against in good college instruction.

But there need not necessarily be a basic separation for the student between *his* world and *one* world. Let him come involved in sending CARE' packages, in cor- with foreign college students, in helping foreign co- ries to be restored to usefulness, in making foreign feel at home on American campuses, in the mutual student and faculty interchanges with other lands, world federalist assembly activities, in summer st- or the work of rehabilitation of destroyed areas. A few of the ways in which abstractions and humi- tions can be held together, and warm-heartedness assured along with hard-headedness. The ways student activity which can teach an attitude ab- sive nationalism, which can reveal one's own li- ceptions and prejudices, and which can mak- campus a small sampling of "one world"—these numerous as student and faculty imaginations can.

Finally, a brief word is in order to suggest the answers do not have to be in—whether ab- possibilities or values—in order for education to fit commitment and action. If there is in education a forward the kind of universal interest and conc- stressing, one resultant of all this should be an in- catholicity of sentiment—and a certain sweep of faith in the potentialities of the human situation.

In a fascinating recent book by Mrs. Ruth C. entitled *World Faiths*, she opens her concluding with several paragraphs which I quote as my conclu-

Even after the end of World War I the father- American soldier visited the fighting area of Verdun

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Co-operative for American Remittances to Europe.  
Hacker & Brothers, New York, 1919

at the top of the fort dominating the battlefield the earth looked as though it had been ploughed by a gigantic upheaval. Three hundred and fifty thousand men had been blown to pieces and their bones mingled with the soil of that spot: Frenchmen, Americans, British, Turks, Indians, Senegalese. Only some fifty thousand could be identified. The bones of the rest were gathered into a great ossuary in a memorial chapel.

In the trenches underneath, the visitor came upon a crude altar. It was in four parts—and had been erected by the men fighting in that sector: one for the Christian faith, one for the Hindus, one for the Moslems, one for the Jews. It made a profound impression on the beholder. If men could join their altars after fighting, in acknowledgment of comradeship and common ideals, why could they not join *before*—to find a way out of their difficulties and declare together: War shall not come to this earth again?

Through the centuries religion has seemed to be a divisive rather than a uniting element. The various religions of the world have tended to stress disagreements rather than resemblances and to insist that each have a place of unique pre-eminence. But when one turns to the teachings of the great Prophets and Founders themselves, one finds a remarkable identity. In this brief survey, we have seen how extraordinarily alike they are in contrast with the bitter differences of their followers. We have only to read through the various Scriptures to be struck with the similarities on every page.

ORDWAY TEAD



## WAR IN PEACE

By M. VENKATARAMIAH

WHEN the Theosophical Society was founded its embryonic name was the Miracle Club, and the object was to study Occultism, the Cabbala etc. The name Theosophical Society was adopted in September 1875. From the very beginning research into Spiritualism, study to find a rational explanation for what may be called occult phenomena, formed the motive power. H.P.B. herself was able to and did produce certain phenomena. Naturally much time and energy were spent in demonstrating the truth of these phenomena to the unbelieving public, leaving aside the study of the scriptures and the occult investigation; so much so that one of the Masters, the Mahatma Chohan, is reported to have said later: "Rather perish the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of Occultism." On 25th February 1881, the Theosophical Society was reconstructed, putting the idea of Brotherhood more prominently and having a secret section for Occultism. Although the Objects of the Theosophical Society are three, emphasis is laid on the First, viz., to form a nucleus of the Universal Brotherhood. Nevertheless great attention is paid to the study of Occultism, as well as to train apprentices (rather to make them train themselves) to be useful instruments for carrying out a plan, the Divine Plan which is directed

a group of persons who may be called the elders of humanity.

From 1875 to 1900, silent but substantial work, diffusion of knowledge and the comparative study of religions, went on on a rapid scale, as is evident from the monumental works published during that period, *The Secret Doctrine*, *The Ancient Wisdom*, and numerous others. While, therefore, the Theosophical Society was growing from strength to strength, a great impetus was given by the leaders of that period to the spread of the knowledge of the ancient religions in a scientific and rational manner. That period saw great stress being laid on the Second Object, the comparative study of religions, or study of religious lore generally, in view of the needs for a proper achievement of the First Object. From 1900 to 1925 was really a period of great activity, the idea of Brotherhood and equality of all men and women being the theme. The culminating point was reached in 1925 when 3,000 members from all parts of the world assembled in Adyar, and they all felt that there was none low and none great but all were equal. No one was the chosen of God but all were His children with equal rights and equal opportunities of service. It should not be forgotten, meanwhile, that the occult teaching and training was also going on side by side, and with masterly eloquence Dr. Annie Besant has told us that she had orders from her Master to work for India's political emancipation. She was the President of the Society and directed the energies of some members of the Society in that great work, and whoever may take credit for India's achieving of independence, those of us who saw her work and work and work, know that India owes a deep debt of gratitude to her.

This point has been laboured so much to show that, though, generally speaking, we the members of the Theosophical Society do work to promote the three well-known

Objects of the Society, yet from time to time the Soc was directed to certain kinds of activity (of course achieve those Objects) according to the needs of the h. When H. P. B. produced, at Simla, by the occult phenom of materialization a cup and saucer it was a necessary i in the programme for the spread of Theosophical knowledge, and to dispel the unbelief of the age. But she stopped such work, as more important work was being neglected and the direction was to publish books and broadcast the ancient wisdom all over the world. It was publication of *The Secret Doctrine* that made the agnostic Annie Besant turn to the Theosophical Society. Now begins to argue that his religion is true and another is untrue. All over the world a conviction has come that that religion is best which says that the religion another is as true as one's own. The Second Object was thus practically achieved by 1925, and along with it realization that the First Object expresses the best means of promoting the happiness of mankind also dawned upon the minds of men. Take any modern organization, society, council or assembly, you will find that all declare that they are working for the promotion of mutual understanding and the betterment of all humanity. The U. N. organization aims at it. The four freedoms are intended to make a men and nations equally happy. Every statesman assures the world that he is working for the brotherhood of nations. Fundamental rights are discussed, and the brotherhood of men and women and of all nations is understood everywhere as the consummation of social justice. Yet, the goal appears too distant. Not merely that. The world seems to be moving in the reverse direction. Progress has been retarded and unless steps are immediately taken to avert it seems inevitable. When the affairs of the world were so managed that lasting peace in the world

as envisaged through a League of Nations, it was described by the later war lords as a tottering temple at Geneva, and Hitler's theory of racial superiority and other misdemeanours of his mind led to our last disaster. There was a set-back to what was achieved by 1921.

And where are we now? In India religious dissensions have given place to communal disharmonies. In many countries there are rival groups or sects or communities which are fighting with one another—Syria witnessing the killing of her President by the Syrians themselves; Egypt with two parties, one being Wafdists; and every one knows the situation in China and Korea, and in Burma with the Karens. The Hindu-Muslim bitterness has not vanished completely, and we have the emouldering Brahmin-non-Brahmin antagonism. Who knows what turn these animosities may take if not tackled properly?

All this reveals an absence of feeling for the suffering of another. Cruelty does not lie in killing alone. There is extortion. If a man puts another in fear and causes him violence in order to find out the truth, it is extortion punishable under the penal code, even if the object be the laudable one of making the other man speak the truth. Similarly if a man is without work and means of livelihood and is on the verge of starvation, and another takes advantage of it and employs him on a low wage, it is exploitation—quite as bad as extortion. And where do our black-marketeers, rack-renters and profiteers come in? Why have they lost the sense of brotherhood? We find wealth producing power and power culminating in violence—wars, riotings, and so on. On the other side, there is an increase in poverty trying to gain power by violent methods. There is thus violence on all sides overshadowing the world.



# OUR THEOSOPHICAL SOCIETY

By THE RT. REV. J. H. BONJER

UNDOUBTEDLY it is essential for the process of rejuvenation of our Theosophical Society that those who have taken both Theosophy and the Theosophical Society into their heart of hearts should investigate carefully and lovingly (Buddhi-eally) to sort out that which is out of date and so without loss can be left to be added on to the history of a glorious past, and that which is up to date and so carries sufficiently vital inspiration in both teaching and organization to guide this after-war chaos into a new harmonious world-period. The investigation needs to be—now more than ever, with soulless technique aiming at the very root of our existence—as indicated in the words of Master K.H. addressed to Annie Besant (Letter 46, *Letters from the Masters of the Wisdom*, First Series): "The crest wove of intellectual advancement must be taken hold of and guided into Spirituality."

We who visit Theosophical Lodges all over the world are impressed by the same well-known and well-loved pictures and portraits on the walls, and the same sweet friendliness of the members with tea, music, and excerpts from Theosophical books. But the world is afire! Wars and rumours of wars, hot and cold, break away the young from the culture of the old, from the vital values of the past.

More friendliness is a pleasant product of good manners; but Brotherhood demands a deeper culture, namely, Buddhic development. And it is Brotherhood alone which will enable us to bridge over the abyss between past and future.

The best of youth, the seed of humanity's future, can only be attracted by a natural radiating-out of beauty, of wisdom, which comes from individually unique inspiration or from endless painstaking. Youth is repelled by formal spirituality, by "functions"—for youth suspects here an inner insecurity which masquerades as authority. The more functions, says youth, the less truth; functions are the severest test of spirituality.

A study of comparative religion was good for the university-minded "eighteen-nineties"; but I wonder if it is really necessary to study comparative religion now that the world is afire, now that "technique" is deluded by a humanity drugged away from hearing and understanding the voice of the silence.

Is not the wording of our Objects somewhat dated and so needs to be revised? We have had enough of theory. Being only, and doing which results from that being, can make the transition towards Brotherhood, towards the light of a new Dawn.

It is to be noted that world movements have rapidly shifted the accent of their activities towards youth, towards education. This may be to "condition" youth along their own lines and thus to ensure continuation.

We also could condition youth, but then towards freeing God as manifest in the individual heart, towards liberty that is responsibility, towards the happiness, the tenderness, of Buddhi, that is, towards Brotherhood: Brotherhood between the old and the young, between women and men, in all ranks, between all nations. That

will be Man trying to blossom into the likeness of Humanity's Flower; and we shall write above the portals of our schools and our universities the words of Master K. H.: "We never try to subject to ourselves the will of another" (*Letter 46*). Are not Flaming Centres ideal places for such schools? We who are acquainted with "progressive education" know that the system is less important than the teacher and the environment.

There is nothing against teaching the young some comparative religion, specially in the more positive sense of realizing the Supreme Spirit alone. "Let the devotion and service be to that Supreme Spirit alone of which each one is a part" (*Letter 46*).

Flaming Centres, and truly Theosophical teachers, are ideal for training young human beings to recognize and use freely the hidden powers of man and of nature.

A "School of the Wisdom" for all ages, in several places scattered all over the world—and our eternally young Theosophical Society will truly become "the cornerstone of future religions" and civilizations, and thus fulfil its mission.

J. H. BONJER

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There has never been a question  
but rather a failure of the  
theosophists.

Reforms,  
all

H. P. B.



## OUR CENTRE AND ITS CIRCUMFERENCE

By HILDA MOORHEAD

MANY of our perplexities lie in an inability to think in wholes, that is, to form and retain in our understanding the completeness of a problem. We think in parts and details. We analyse and break up. And, having so done, we allow ourselves the error of pronouncing upon the parts but upon the whole. This is broad about, no doubt, by the limitations of this world which we subconsciously try to avoid. For each Soul labours under the inadequacy of having only one body, or vehicle for Self-expression. The Soul therefore must be choosing continually what its body shall do. Thus it breaks ideas into possibilities for action; its own or another's and selects one at a time as "the best". Lives of deeper and deeper into physical existence have led us in this short cut to action, or Self-expression, in this world. But in Theosophical work, the power to think into totality of a problem is necessary, for Theosophia is the whole from which we bring down lines of light or understanding. We are, for good or ill, channels for the outflowing of Wisdom, from the Centre, represented in visible form by the President, to the circumference, the world of men. Undoubtedly we delay and divert the outflowing but we know that each member does his or her best.

according to what he or she understands. And "he who does his best, does enough for us," said a Great One.

Unfortunately another's "best" is not always enough for mere man, because we abstract from the great white Light of Wisdom, only the colour or character which we can express, through the Soul's vehicle, and seldom see how much of the Light is left unexpressed, and unthought.

Our salvation, as a Society, is in the differences of the development of all our members, for that part of the Light I cannot see will be all-in-all to another. Also difference and change are of the essence of manifestation, and they can be welcomed and used if we understand them.

To comprehend differences, (and to comprehend means to hold in completeness before us), we shall need to find and retain touch with the intuitive principle within ourselves. For in this is unity, or completeness. It is a whole which includes within itself all parts, could we but distinguish them. As we learn to use this principle, we shall become free from the shocks received, for instance, by one who sees the essence of Theosophy in Service, and meets with a brother, for whom service is a minor item in the wonders and intricacies of Ceremony.

Intuition is something unattainable for most of us, save in flashes—when the mind has stopped its identification with any of the parts of an idea or problem. Its power may be denied to us, until after long wandering in thought round and about the many aspects of a problem, it is the essence of all that draws us to the centre. But this touch of the centre is worth all the effort and the waiting, for then we know not "in part" but in completeness. And then all the details gain their true relationship round the centre or heart of the problem.

Divine Wisdom is wholeness, but in manifestation, that is, into the limitations of time and space, we can bring

an idea only in seed and must wait for it to grow to its  
ness. So that which on its own plane was whole, thr  
the limitations of mind, becomes disjointed, as p  
falling from a flower, and how shall we blame an  
if the petal seems to him the only possible beauty? A  
the many-aspected whole we can build in this world  
piece by piece, for space forces us into this. Then, bec  
as persons we tend to identify ourselves with what  
aspect our vehicle can express, we seem to be oppose  
those who express other aspects. But all aspects are p  
of One Whole, which holds them all. Let us see T  
sophia, then, as the glories of the past with the poss  
ities of the present added to the hope of the future, e  
though, here and now, spaces and times curb and del  
our efforts.

It is true that difference, change and partiality, w  
in opposition, are painful. Yst when moving in sympat  
giving and gaining in the great rhythm of renunciati  
they form the opalescence of the Pearl we call the Wisd

Let us not look for unanimity or walls that limit  
even though they make us feel safe.

As parts and aspects of Theosophy develop, through  
the Society, more and more of the circumference—the  
interested persons, whom we are so glad to welcome in c  
Lodges, but cannot always retain—will be drawn into t  
Wisdom: each one attracted by one or another aspect  
which opens out before him or her a way to the G  
within him.

We need then many activities, which will spre  
outwards from the Society to the world, as rays from th  
centre to light the farthest point of matter. When I  
was President, our great Master Besant's mind and hear  
was a core from which seed after seed of wisdom spille  
forth as activity, to take root in the world, so that toda

many are prepared to draw nearer to the Divine, through the work that she began.

Not only in Adyar, but throughout the Society, ideas are born, plans are made, and members turn outwards to the world, to ease some burden, by their activities, or form new ways for the manifestation of the Divine Life. Where they do not do this, Theosophy tends to fade, instead of strengthening within them, and it does not draw others within its orbit.

The Wisdom can be seen as the centre-point between Power-Life and man-activity. Man must therefore be in touch with Wisdom and remain in touch with it, for élan, or vitality, to flow into his activities. Then these activities will be bridges from the Theosophia, we try to reach, to mankind. The bridges will form means by which men will look up, each one for himself, into the Wisdom, and then bring down to earth more of the Power-Life of God in whom all things are possible.

In the role of parents of all the activities of the Society, whether we take part in them or not, we have the privilege and responsibility of strengthening them by our love and encouragement. Such work does not belong solely to our leaders, the old and tried servants of the Light, but to us all, the trying and the as yet untried.

All work is the outpouring of the Whole, the Wisdom, Will, Love, which interpenetrating our densest world will make of earth a heaven. It is this outpouring that we strengthen on its way from centre to circumference, and this is our work, until the circumference itself will turn inward, and the whole path of forthgoing return into the One.

HILDA MOORHEAD

# OUTLINE AND PRINCIPLES OF INDIAN ART<sup>1</sup>

By P. SAMA RAO, B.A., B.L.

OUR sages of old were certainly wise. They transfuse their beings with poetry and romance, with philosophy and beauty, and therefore they had a clearer vision into the heart of things than most of us today. So they exclaimed :

दिरम्भेन चात्रेण सत्यस्वादिनिं गुह्यम् ।

सतिं पूजयानु सत्यपनाय दृष्टये ।

O Pāshaa,

Uncover the golden bowl from the face of Truth,

So that I devoted to Truth may behold It.

The golden bowl is symbolic of the most powerful and intriguing and the sweetest of illusions. Unless and until we transcend this illusion of beauty we are never near the heart of things. Now a pertinent question arises, Is beauty then a snare? It can never be a snare if we regard God as the source of everything infinitely beautiful, eternally wise, and positively good. If we so regard God, then it follows as a corollary that everything created by Him cannot but be beautiful in different degrees, and that there is nothing like absolute ugliness or evil. This leads us to ask, But what about the deformities in form and sound glaring us in the face? Deformities also in thought and

<sup>1</sup> Talk under the auspices of the Sanmārga Samāj of the Theosophical Lodge at Bellary.

action, that lead to ignorance, darkness and grief? We are now on the metaphysical plane trying to solve a great contradiction, as of light and darkness, virtue and vice, joy and grief, good and evil, etc. A long philosophical disquisition would be foreign to our subject, but let me say briefly that the essence in every bit of creation is one and the same, and is divine. These contradictions or pairs of opposites have arisen because of our own imperfect notions of things. Because we have failed to see ONENESS behind all diversity we are none the wiser for all our trouble. According to the Gita, perfection is none other than *harṁsu lausalam*, skill in action, which is always charming. Hence a perfect act is a thing of beauty. Then how does one get a clear vision into Truth? In simple language, the medicine is a blend of selflessness, simplicity, feeling of equality, truthfulness, and unwearied desire with adamantine will and consecration to realize oneself in beings outside of oneself.

The act of realization is none other than the process of identification with the subject. This is the *bhramara ktaka nyaya* of the Advaitic school of philosophy. I cannot describe this spiritual state better than in the words of Shri Shankara (*Ātmanubodhataranga*, v. 12):

Feeling, when going about, that he is a wave of the ocean of self;

While sitting, that he is a bead strung on the thread of universal consciousness;

While perceiving objects of sense, that he is realizing himself by perceiving the self;

And while sleeping, that he is drowned in the ocean of self;—

He who inwardly constant spends his time thus is among all men the real seeker of liberation.

There cannot be a perfect identification if the aspirant is unconsecrated and is conscious still of himself as

separate from the object of his aspiration. However imperfect language and the fine arts may be in the matter of depicting the higher intuition so as to make it understandable and acceptable to the ignorant, yet they are the only vehicle we can commandeer into service. So the expression either words or lines or patterns of paint or sound is best only suggestive and symbolic of the subject expressed. The intuitive experience of God and His sweetness of creation has been, generally, the favourite subject of artists in their blissful mood. The expression of this mood through suggestion has all the quality of "recreation in nature". That is why nature is ever sweet, as that sweetness has been the source of inspiration to the artist. *Dhvani*, or the essence of suggestion of the eternal sweetness in the mind of both man and nature, has been the bedrock of all art-endeavour. That there is divine content in *Dhvani* (sound) has been confirmed by the Lord himself

अनादितस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।

तन्मनो विलयं याति तद्विष्णोः परमं पदम् । *Uttara-Gita, V. 45*

It means that the primal sound in its unmanifested state is the seat of the primal light; in this primal light is housed the subtle mind; and in this subtle mind repose the Lord unmanifest. Hence all highest art which sees only the essence of things and conveys the same as naturally as "leaves come to a tree," or as the throat of the bulbul swells with song, is but simple and truthful. Coleridge hints at this when he sings:

O the one life within us and abroad,  
Which meets all motion, and becomes its soul,  
A light in sound, a sound-like power in light,  
Rhythm in all thought, and joyance everywhere.

And what if all of animated nature  
 Be but organic harps diversely framed,  
 That tremble into thought, o'er them sweeps  
 Plastic and vast, one intellectual breeze,  
 At once the Soul of each, and God of all.

So the artistic genius is informed not by the usual physical senses like sight, smell, touch, taste, etc., but by the still higher senses, namely, intuition and imagination, which are infinite and unconditioned. It is this higher intuition that experiences the Divine and identifies itself with it: so the Kavi (poet) sees things imperceptible to even the Ravi (sun). The author of *Agni Purāṇa* (Chap. 339, v. 10) while defining Sringara Rāsa puts this truth beautifully:

अपारे काव्यसंगारे कविरेव प्रजापतिः ।

यथा व्यरोचते विश्वं तथेदं परिवर्तते ॥

A perfect artist is the unconditioned Lord in the infinite realm of creation which bows down to his will.

Even the highest art that seeks to delineate the qualities of Brahman is not conditioned because it is still qualityful. It only portrays the delicious qualities of the Rūpa-Brahman and the Nāda-Brahman. It revels in duality here and also in its progressive stages of Sārūpys Sāmpys, and Salokys. In the next spiritual step, Sāyujys, the subject becomes its own object—the knower, the knowledge and the known having been all rolled into one. There is thus here neither the commemorator, nor the commemoration, nor again the commemorated, apprehensible to any sense of perception. Thus Hegel observes: "God manifests in nature and in art in the form of beauty. God expresses Himself in two ways: in the object and in the subject, in nature and in spirit. Only the soul, and what pertains to it, is truly beautiful: therefore the beauty of nature is only



the reflection of the natural beauty of the spirit... the beautiful has only a spiritual content. But the spirit must appear in sensuous form. The sensuous manifestation of the spirit is only appearance and this appearance is the only reality of the beautiful. Art is such a production of this appearance of the ideal, and is the means, together with religion and philosophy, of bringing to consciousness and of expressing the deepest problems of humanity and the highest truths of the spirit." Thus we see truth and beauty are one and the same, and the sweet blend of the two is the ultimate Reality according to the Indian conception. Art is therefore a *Sādhana*, or spiritual exercise, whereby the created becomes the creator himself. Hence Roger Fry is perfectly right when he calls art a blasphemy, in that it seeks to delimit the Limitless. But he is not right when he imputes the element of intention to such an endeavour.

In any honest endeavour for self-realization and union with God, there is nothing like departmentalizing of knowledge. There is nothing like metaphysics separate from poetry, poetry separate from the visual arts. These distinctions are man-made, and denote but human limitations. To the mystic who sees no differences and revels ever in the unity of things, the various paths of spiritual endeavour lead to one and the same goal. The predilection for any one of these paths is at best only an indication to one's own capacity to apprehend the Divine. There is nothing like the superiority of one path over the other. Thus the different paths of *Vairāgya*, *Bhakti*, *Jñāna* and *Karma*, prescribed for the redemption of man, are all one and the same in their essential perfection. Nor are they independent of one another, for only a synthesis of them all leads to the Lord. So the quarrels among the protagonists of these paths are idle and academical. No sincere spiritual aspirant can choose one against the other. Besides, in the fourfold

way of spiritual progress, of Dharma, Artha, Kāma and Moksha, this synthesis is similarly essential.

A healthy life, both physical and mental, embraces an artistic existence, because it is regular, simple and humble. There are no patterns of either vice or immorality that are artistic; for art is in every sense a perfection. The deformity or ugliness that you and I may find in creation, consists only in the imperfection of the physical and mental being. That has been the conception of art and artistic existence in our country, and that is also the reason why the Kavi in the broadest sense comprehends every creator of word, form and melody, stands for originality in every field of human activity, and is seen as emulating the Gods. It is the Kavi who has in him the greatest measure of Divinity, and any creations by him, of literature, music or the visual arts, are also possessed of such a divine content. In a word, our artistic creations are symbolic of Divinity. To produce such creations spiritual preparation is absolutely necessary. Just as a priest or a lay-devotee worships God through material offerings and flowers, the Kalā-Sādhaka (aspiring artist) adores the Divine through his own art-products in the light of the injunction laid down:

देवो भूत्वा देवं यजेत् ।

Having become the Divine, worship the Divine.

Art thus becomes a spiritual Sādhana, and a spiritual experience. This spiritual experience is the foundation of our artistic creations. All art is but a reminiscence of the soul's experience with the Divine. Our ancient texts on art make no distinction between the artistic endeavour and the metaphysical. The artist in our oriental conception is but a reflection of Vishvakarma, the creator of the worlds. He is variously called in terms of the different media he employs to convey his thoughts; Kavi-Manishi, the poetic

seer; Shilpi, in the visual arts like painting, and sculptor the Magian, or the poet-mystic, when he in the famous "of William Blake, sees "... a world in a grain of sand, a heaven in a wild flower," and holds "infinity in the palm of his hand, and Eternity in an hour".

According to the Pūrāṇas, and also as stated in the *Bṛihadāraṇyaka Upaniṣad*, the Absolute and the Unconditioned Brahman created the various worlds and peoples for the purpose of enjoying Himself. He split Himself into two—Puruṣa and Prakṛiti—and the union between the two resulted in the creation of the manifold universe. God has two aspects: (a) Amūrtha (Absolute) which is beyond mind and speech; and (b) Mūrtha (Son) which is made up of Puruṣa (Consciousness) and Prakṛiti (Matter). God manifests in the universe in three states: (1) Avyakt (Unmanifested), in whom the three guṇas, Sattva, Rajas and Tamas, being in equilibrium, He becomes known as Shiva after the word Shivam which means auspiciousness or perfect harmony. He is then compared to the Night of Pralaya or Nothing, as Destroyer before creation starts again; (2) Avyakta-vyakta (transitional or nebulous), in whom the guṇas being in a disturbed state, with Sattva uppermost, He is called Mahā Vishnu, and compared to the Twilight Period of the beginning of creation; and as Nārāyaṇa, Primeval Creator, He delegates all further creation to Brahmā; (3) Vyakta (manifested), in whom the guṇas being in a more disturbed condition, with Rajas uppermost, He becomes Brahmā, the Creator, and is compared to Day, because the creation is definite. Thus God is the embodiment of Shāntam (peace), Shivam (auspiciousness), and Sundaram (beauty). Nārāyaṇa means "moving waters". This is the "plastic force" which binds all the created according to the "ineffectual Angel" (Shelley).

(To be concluded)

# THE SOUL STANDS BY

BY DORIS CLARKE

THE western poet Emerson sings of Spring as "faithful through a thousand years"; so with the Soul of man, that also stands faithful through many thousands of years.

The eastern poet Chattopadhyaya sings of the "Soul behind the years, in your cage of tears"; these poignant lines lead us to think of man from that point of view—"Soul behind the years".

Each human being is a Soul, with a physical body and finer bodies, too: implements with which to think and feel. The Life that moves these bodies of his is the life of the Soul, the eternal Life, the divine spark which lights the Sanctuary of the heart.

At death the life withdraws from the physical form; then gradually from the emotional and mental bodies. A war-time novelist wrote of his reactions when he came across the lifeless body of his beloved. What was it he had loved in her? It was not her lips alone he had loved, but the smile that hovered over them; not her eyes, but the light that had lit them; not that still form, but the throbbing of her warm heart. Dr. Besant tells us the part that death plays for us. She writes: "Death is the greatest of earth's illusions; there is no death but only changes in life-conditions. Life is continuous, unbroken, unbreakable; 'unborn, eternal, ancient, constant,' it perishes not with the perishing

of the bodies that clothe it. We might as well think the sky is falling when a pot is broken, as imagine the soul perishes when the body falls to pieces."<sup>1</sup>

The life has left the dead form. What lies behind mystery of life and death? Why do we dwell "in a cage of tears"? We dwell here until the Soul dissolves the bonds that bind—until this "cage" is transformed into a sphere of radiating bliss!

This terrestrial globe is the training school for the Soul, for not only is all physical life evolving, the Soul also is experiencing and growing. We know that each individual is unique and has his own characteristic response to life; he has his own outlook, and is at his own level stage of evolution.

Many lives are required before the savage can develop and become the man of culture and have fine appreciation of artistic and spiritual living. So back our man comes from earth from heaven, to explore anew the field of growth bringing his own capacity, his divine possibilities. "No effort, not even the smallest, is lost, but is followed by its full effect, and every contribution gathered and handed inwards is stored in the treasure-house of the causal body for future use. Thus evolution, however slow and halting, yet ever onwards, and the divine life, ever unfolding in every soul, slowly subdues all things to itself."<sup>2</sup>

The Soul has to have his implements, his working tools in good order; and the more polished and refined they become as he uses and fashions them, the greater the understanding, the greater the response, the awareness of the reality and beauty which is his inheritance.

The process of polishing and refining can be thought of also as the opening of "the flower of the Soul".

<sup>1</sup> Annie Besant, *The Ancient Wisdom*, "Devachan".

<sup>2</sup> Annie Besant, *The Ancient Wisdom*, p. 186, "The Mental Plane".

We know that wind and storms bruise the gentle petals and blossoms; likewise our mental and emotional stresses and fears may be twisted by hate and warp our growth. The scientist tells us that even the matter of the physical world, of our physical bodies, is never still, but continually vibrating and changing; so the matter of our subtler bodies also has its rate of vibration, which automatically responds in coloured wave-lengths; so that with each thought and word and act we can respond artistically, as Mr. C. Jinarājadasa writes in *Is and Is-to-Be*, (page 55): "He who knows how to suffer artistically knows also how to rejoice artistically." The very matter of those bodies, being beautifully formed, like the petals of a flower, can radiate the fragrance of the Soul, and there is only beauty in the Soul.

The ugly is still centred in the "cage of tears". Yet still the Soul stands by!

The years roll by  
In a curve of sweep  
Along the heart's  
Unchanging deep.

One by one,  
They are come and gone  
But the timeless soul  
Goes on and on.

The yellow days  
And dark blue nights  
Are only glimpses  
Of unseen heights.

Many a moon  
And many a sun;  
The years are many,  
The Soul is One.<sup>1</sup>

<sup>1</sup> H. Chattopadhyaya, *The Dark W*

As the poet sings, "The Soul is One". Life is from the One Great Divine Source. "Never let it be forgotten that brotherhood is," writes Dr. Deant, "whether we deny its existence or not; and always let us think of the most vital part of our existence, the helping hand we can give to our brother soul."

"To think with the world, to plan with it, to work with it, to dream with it, to suffer with it—this is to live in the heart and mind—realizing the One without a second."

Soul behind the years . . . .  
Some One in the Blue calls you.<sup>1</sup>

DORIS CLARK

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<sup>1</sup> C. Jinarājadāsa, *The Round Table*.

<sup>2</sup> H. Chattopadhyaya.

## IN THE BEGINNING

BY HUGH SHEARMAN

**T**HERE can be no end to our efforts, at all levels of our being, to penetrate the mystery of creation.

To express intellectually one aspect of that mystery, we may say that ultimate Being or ultimate Reality cannot be the "First Cause".

If we try to think of an ultimate Reality, we cannot think of That as limited in any way, and we speak of It only in terms which imply a complete absence of limitation. We speak of It as infinite or limitless. We speak of It as eternal or free of the limitation of time, free of this process of becoming and of one thing having to happen after another. We speak of It as absolute or as being unlimited by relativity to anything else.

Now in everyday life we know things only by their limitations, their frontiers. We know them because they have surfaces, ends and beginnings, existence in time, relationships with other things. In fact things exist for us because they are not infinite, eternal and absolute. The very word "existence" implies that what exists is not absolute, for the word implies a being apart from or outside of something else. The "ex" part of the word means in Latin "out" or "out of".

Thus we are led to the conclusion that from our practical point of view the ultimate Reality or ultimate



Being, about which we speak, can be thought of only Non-Being. It does not "exist".

How then can a universe come forth from "Non-Being"? How can existence exist if ultimate Reality non-existent and is indeed Non-Existence? If the ultimate Reality is absolute, then it can have no relationship to universe of relativity, not even the relationship of causation (For the Absolute is not that to which the relative relates. It is self-contained. It is not like a surveyor's marking ranging rod from which we may stretch a measuring line of relativity.)

Perhaps this metaphysical problem stated in the foregoing paragraph will seem nonsense to many, will seem at least unrelated to practical living. Human intellect certainly cannot solve it. And yet the effort to enter, as it were, into the climate of that great mystery, into the thought-atmosphere and feeling-atmosphere of it, does help us to know more of our own selves. That mystery of the virgin birth of the universe, of all that exists, is the real theme of several of the classics of Theosophical literature and particularly of *The Secret Doctrine*. Implicitly, though not explicitly, it has been the real theme of much that our members have written about art and emotion and creativeness at any level.

Let us try to employ our imaginations upon a metaphor or simile or illustration which may help towards a deeper understanding of the mystery of creation and of how the universe was virgin-born.

We know that life is hierarchical, arranging itself in rising grades of competence and power. Let us take the case of a great government department. At the bottom grade of its hierarchical structure are many clerks and typists. Work is done by their efforts, the effect being proportionate to the effort. The typist has to strike a key

on her machine for every letter or figure on the document which she has to prepare. But if we go a little further up the official hierarchy, we have senior officials who are able to come to certain decisions and order others to carry them out. In fact, as we go up the official hierarchy, we find that the higher officials can effect more and more with less and less effort. When we come to the minister or the head of the state who stands at the apex of the whole hierarchy, we find that his mere effortless word is often enough to produce an enormous amount of activity and effect. Thus we have a sort of pyramid; and, as we go nearer to the top of it, effort decreases and effectiveness increases.

Let us then think of all life as a pyramid like that, and the nearer we approach to the apex of the pyramid the more does effectiveness increase and effort decrease. Let us go in imagination to the very apex of that pyramid. At the apex is a point; and at that point, just between the pyramid and the empty air above, effort has decreased to nil, and effectiveness has become infinite. That point is a symbol of how the universe is created. An effortless, infinite effectiveness comes into being, virgin-born, and the dark space of Non-Being is in no wise affected or conditioned.

If, without intellectualizing too keenly about the mechanical aspects of the simile, we can let our thought and feeling play upon such a symbolizing of the mystery, we can perhaps gradually intuit some faint and inexpressible intimation of how in the beginning the universe came forth and how it continues to be created, sustained and completed through all our days. And, if we can understand a little in this way, we shall receive wordless and subtly different intimations about the mystery of creation, not only from the broad-based, four-square pyramid, but from the slender Gothic spire, from the swelling dome of a mosque, from minaret or pagoda.

And the great mystery is not remote and irrelevant to us. It is the mystery of ourselves; and we can truly solve the mystery only as we are ourselves creative, for then we become participants in it. And when we create, by thought or word or act, we also must be, as it were, "absolute" in relation to what is created, giving it forth with a still detachment, not seeking to retain it in some possessively personal relationship to ourselves, able to say in our fashion, "Having pervaded this whole universe with one fragment of Myself, I remain."

HUGH SHEARMAN

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### AN INVOCATION

One of the missions of children is to draw adult humanity to a higher level . . . It is a fact. The children draw us to a spiritual level and solve the problems of the material level. Let me quote some phrases which have helped us to keep in mind all these things we have mentioned. It is not a prayer, but a memorandum, and so for Montessori teachers an invocation, a kind of syllabus, our only syllabus:

"Help us, O Lord, to penetrate into the secret of the child so that we may know him, love him and serve him, according to Your Laws of Justice and following Your Divine Will."

MARIA MONTESSORI, *The Absorbent Mind*

# A PERSONAL FOURTH DIMENSION

By M. R. WALKER

AS we go through life in this material world, wearing a physical body, we are most of us conscious at some time or another of a vague, inner state of being, almost like a presence which broods over us. We seem to feel the effect of unknown forces, or to be on the verge of some deep revelation which nature holds for us.

This sense of "other-worldliness" is often more active in children than later in life. This, Wordsworth pointed out in his "Ode to Immortality":

Heaven lies about us in our infancy:  
Shades of the prison-house begin to close  
About the growing boy.

As the years go on, bringing with them added responsibility, it is natural that we should become more immersed in practical considerations, and although we may seek refinement through appreciation of art and music, great literature, study, or the influence of organized religion, we do not thereby attain that spontaneous feeling of delight produced in a child by the sudden sight of a few wild flowers. But this sense of "otherness" of "faerie" may come back at odd times in life, with its fine delight, or deep brooding presence. It is our promise of immortality, our undying hope.

Hence, in a season of calm weather,  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither.

We seem to have an inner witness which registers the truth of this subtler reality, as yet unseen—a vast known dimension, surrounding us all the while.

Sometimes, in our religious ceremonies we are conscious of an inner life, an unseen power. Even the fetish worship of savage tribes is evidence of a recognition of the mysterious depths of life around them. Sometimes agnostics or atheists have been known to say that in times of trouble they felt an unaccustomed groping after God, quite unrelated to outer ceremonies or beliefs, a searching within for something greater and nobler than the life of the outside world, a flight from disillusionment and sorrow to the Inner God. In moments of great trouble, turning away from outer things and finding they no longer satisfy our need, we come into consciousness of this inner dimension, with its subtle comfort, flowing around us always.

This sense of elevation comes over us sometimes in deep quiet woodlands, or perhaps when we are gazing over a moorland valley at a range of misty, purple mountains, or when sailing across a placid silvery-blue sea we come suddenly upon the sight of a beautiful island. Our feeling of commonplace reality is shattered and shivered like breaking glass, as the magic feeling comes over us.

Modern science is helping us a step on the way to belief in the unseen by removing some of our firm faith in the stability of the seen. You know Professor Eddington's two tables! The one is solid, firm, capable of supporting weight. The other—the scientific one—is made of rapidly whirling particles, or electrical charges rather, at a comparatively great distance from one another; far from being solid, the table is a mass of extremely rapid vibrations, so fine that to our imperfect senses they give the impression of stability.

Of this inner consciousness, there exists an outer fringe, in which one becomes conscious of unseen forms or forces in nature, to be feared or rejoiced in. In storms, for instance, some people are conscious of a dreaded, underlying power, actuating the storm.

There is a type of occasional clairvoyance, which comes about when the individual has raised his consciousness a little. This type is often enjoyed by young children, or by people of a poetic or artistic temperament, and is very delightful, requiring no effort to produce, and leaving a sense of upliftment when it has passed. It has no connection with mediumship, but simply comes to pass through the purity of vehicles which are temporarily keyed to a higher rate of vibration. It has been the immemorial right of children to believe in fairies, and the most delightful fairy-stories have been produced around this theme. Shakespeare's fairies in "A Midsummer Night's Dream" are unforgettable little creatures.

Alone in the heart of nature, in woods beside sparkling streams, or at the edge of the stormy sea, when our minds are detached from the problems involved in living in this world, we may become conscious of a joyous underlying life, definitely belonging to that particular location. The hidden consciousness, perhaps, in trees or flowers, touches us particularly, or at the edge of the waves we may contact a wild, joyous life which fills us with exhilaration. Many people who are not in any sense clairvoyant are conscious at times of the "fairy feeling," a very beautiful feeling, different from anything the outer life provides.

America's "gentle poet," Whittier, writes of the belief held by certain Red Indian tribes in unseen presences in the following words:

Sweetest of all child-like dreams  
In the simple Indian lore,

Still to me the legend seems  
Of the shapes that flit before.

Flitting, passing, seen and gone,  
Never reached nor found at rest,  
Baffling search hnt heekoning on  
To the Sunset of the Blest.

From the clefts of mountain rocks  
Through the dark or lowland firs,  
Flash the eyes and flow the locks  
Of the mystic vanishers.

Wistful, longing, through the green  
Twilight of the clustered pines  
In their faces, rarely seen,  
Beauty more than mortal shines.

That search for the hidden beauty is a call to the Kingdom of Heaven within us, waiting to be revealed; it is the real inspiration of all art, and is a phase of the search of the human soul for the Divine.

Fringed with gold their mantles flow  
On the slopes of westering knolls;  
In the wind they whisper low  
Of the sunset land of souls.

Doubt who may, O friend of mine,  
Thou and I have seen them too!  
On before, with beck and sign  
Still they glide and we pursue.

Thus the touch of the unseen comes in many ways into our life. Do we not owe it to our inner selves to be responsive to these gracious whispers, and to hold ourselves receptive to a deeper awareness?

M. R. WALESA

## REVIEWS

*The Gospel of Islam*, 1948, pp. 210; *The Gospel of China*, 1949, pp. 174; by Duncan Greenlees, M.A. (Oxon.), T. P. H. Adyar, price Rs. 5 each.

*The Gospel of Islam* is the first of the World Gospel Series which is planned to offer the essence of each of the world's great scriptures in a cheap and handy form. The author has a deep and living sympathy for each of the great religions, realizing the one Divine Source behind them all.

*The Gospel of Islam* is meant only as an introduction or guide-book to the Koran, and consists of passages from all parts of the Book, woven into a logical sequence in short sections, each on a certain topic. This method of removing phrases from their original context may be open to the objection that it is liable to disturb and distort the natural emphasis of the Holy Book itself. On the other hand it must be remembered that the author is not a propagandist, for or against, and the object of his labour, which has so obviously been a joyous and loving task, is to help break down the walls of ignorance and suspicion that keep us apart from one an-

other, and in this way to make a real contribution to world unity.

Some may find the bewildering variety of types a little irritating, but for the serious student this is a matter which may be turned to useful account. At the end of the book there is a list of correspondences with other great religions, and not only is this of interest to the student of comparative religion, but in itself it is a graphic demonstration of the common origin of all religions.

In the West, and particularly in England, there has been a definite trend towards the inclusion of the study of comparative religion in the approved syllabus of Religious Education in the state schools. To those local authorities bold enough and wise enough to realize the futility of a religious education which is merely propaganda for one religion, these little books may fill an urgent need and in any case the wise teacher, and the wise parent too, will see that such books are available to children in the school or home library.

*The Gospel of China*, the second of the series, is planned on the same lines, and shows with eloquent beauty the grandeur of the



Confucian way of Perfection to that undying Poise, which is to live in the Eternal.

W. C. K.

*The Reach of the Mind*, by J. B. Rhine, Faber, pp. 188, price 10s. 6d.

For a number of years experiments have been carried on in the field of Extra-sensory Perception (ESP) at the Duke University in U. S. A., by Dr. J. B. Rhine and his associates, and in this book Dr. Rhine adds to his already well-known works on the subject. He has described many scientifically controlled experiments, which have clearly shown significant results. There are a number of interesting illustrations in the book.

This research has as its objective the solving of the problem of man's relation to the physical world, and the work has proceeded steadily forward. The first step showed that mind-to-mind interaction occurs without a known physical medium; the second, that the mind could enter into an active cognitive relation with matter without the use of any known sensory-mechanical means; the third that this mental capacity is able to transcend space; the fourth that it is also able to transcend the time dimension (Precognition). The fifth advance was the discovery that there is a mental energy convertible into physical action. In

other words capable of producing a kinetic effect. After that came the discovery that psychokinesis (PK) is non-physical, which is regarded as the sixth major step.

It has been seen that there is enough interrelation between ESP and PK to reduce those phenomena to a single basic process underlying both manifestations designated by the Greek letter "psi". The Psi functions are found to be in the realm of higher level mental life and the conditions most favourable to them are similar to those required for the most delicately original and creative work in the arts. But these capacities are fundamental properties of the human mind as a whole and have to be recognized as a part of the integral human being.

This research and the results obtained from the experiments open up a vast new field of exploration, for it has been revealed that there is a capacity for acquiring knowledge that transcends the sensory functions. At last science is beginning to realize that the mind is a factor in its own right and the personal world of man is not centred completely in the organic functions of the material brain. This discovery of science that man is something more than a physical being gives support to the most basic and general of all religious doctrines, that man has a

spiritual nature. This research also offers a positive suggestion in favour of survival, although the question of immortality has not yet been accepted as proved scientifically. The author discusses the application of the knowledge being revealed by para-psychology in human relationships. There is to be recognized the significance of the inner life of the human mind and the social binding power of spiritual interrelations among men. Finally he asks the urgent question of whether we are willing to give the necessary priority to the human problem, in order to save us from the abuses of other great discoveries being made by science.

This book is a valuable contribution to the progress of scientific knowledge, which is moving slowly but gradually towards the Theosophical concept of man and his place in the Universe.

H. Z.

*The Arabs*, by Philip K. Hitti, Macmillan, pp. 200, price 10s. 6d.

The history of the Arabs is so closely interwoven with that of the Islamic faith that this book may well be studied as a companion volume to Mr. Greenleaf's *Gospel of Islam*. It is closely written and gives in a clear and handy form a great deal of information which is unfamiliar to many of us. The political and

cultural changes are illustrated by eight maps.

The story falls into three phases. Beginning with pre-historic times, Professor Hitti traces the origins of the Arabs and Hebrews and gives an account of Muhammad and his mission. The second phase covers the spectacular rise of the Arabic power and the spread of its cultural influence and that of the Islamic religion, which by the eighth century A.D. extended from India to the Bay of Biscay and from China to the Nile. At that period the Arabs were the link between East and West in science, medicine, literature and art. Peoples of many races and types contributed to this "Arabic culture," for an Arab "was one who professed Islam and spoke and wrote the Arabic tongue, regardless of his racial affiliation".

After two or three centuries there came the third phase, that of decadence and rapid decline. The Arabic power was challenged by the Christians on the one side and the Mongols and Turks on the other, until, by the twelfth century, little remained of their great empire.

Will there be a fourth phase? Professor Hitti omits any mention of the work of Lawrence of Arabia, but the 1914 war saw the awakening, once more, of the Arabs. Today the Arabs and the great

Moslem peoples are significant factors in world affairs, especially in those connected with the Middle East.

This volume should prove of service to students of comparative religion and of ancient and modern history.

E. W. P.

*Life's Philosophy*, pp. 165; *Joyous Mysticism*, Part II; by Minocher K. Spencer, Spiritual Healing Centre, Coimbatore, India.

Though two questions "Who am I? and Why do I exist?" have obsessed men throughout the ages and brought to birth the various philosophies of the world, the whole substance of life's philosophy is to realize God. It is God alone who is worth living for. Happiness should not be the goal of life, but perfection of character which brings eternal bliss through union with God. Nor should there be rigid asceticism but rather a life of detachment and sincerity. This theme set forth in the author's introduction is carried throughout the first book. The author treats of the Greek systems of philosophy, the Greek mysteries, and Neoplatonism. He takes "a dip" into the philosophy of the New and Old Testaments, finally considering the philosophies of today and the near past. He treats of individuality and materialism, the need for optimism, the immanence of God,

the Philosophy of Religion, the Philosophy of Vedanta of the Upanishads, Reality and Maya, the delusion and illusion of the world. He sees the philosopher as a man of religion, especially so in India, and closes his book of philosophy with an ardent prayer of religious adoration.

*Joyous Mysticism*, Part II, opens with Chapter XV which deals with the Contribution of Theosophy. The author reviews the work of the Theosophical leaders from the time of Madame Blavatsky to our present President. Salient quotations are given from Theosophical works and *At the Feet of the Master* quoted at length. A brief sketch is given of the lives of such mystics as Sri Ramakrishna, Sadhu Sunder Singh, Mahatma Gandhi, St. Francis of Assisi, Sri Shanksracharya, George Fox, Dr. Besant, Meister Eckhart, St. Theresa, Ignatius Loyal and John Raysbroeck. C. Jinarajadasa's *Nature of Mysticism* is reviewed.

Through a long and thorny way, the mystic is seen as a pilgrim whose country of the soul is God. His spiritual joy transcends all human description. The author looks towards a new civilization in which the aspiration of each man shall be to realize God, through *bhakti, jñāna, and karma yoga*, the ancient fabric of Indian spirituality.

A. S. D.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1950

## FINANCIAL STATEMENT

The following receipts from 1-1-1950 to 31-3-1950 are acknowledged with thanks :

### ANNUAL DUES AND ADMISSION FEES

			Rs. A. P.
The T.S. in South Africa	1949	...	242 8 0
" " " England	1949-50	£25-16-11	841 9 11
" " " Portugal	1948-49	£14-14-8	184 4 10
" " " Mexico	"	\$44.59	209 7 0
" " " Ireland		£1-16-10	24 4 9
" " " Finland		£9-0-0	118 15 6
" " " Ceylon, (Diploma Fees)		...	10 0 0
The Indian Section, T.S.	1948-49	...	1,060 0 0
			2,221 1 11

### DONATIONS (GENERAL)

Mr. E. G. McLean, Canada	\$12.00	...	51 0 0
Belgamm Lodge, T.S.	...	...	100 0 0
Mr. B. D. Crimbas, Greece.	£5-0-0	...	65 16 6
Mr. P. S. Jivanna Rao, Colmbatore	...	...	10 0 0
			228 16 6

### PRESIDENT'S TRAVELLING FUND

Mr. Dhruvakumar S. Joshipura, Surat	...	...	5 0 0
The T.S. in Scotland	...	£4-1-0	63 11 0
D.R.D., Adyar	...	...	25 0 0
The T.S. in England	...	£30-0-0	660 18 0
			744 10 0

### FAITHFUL SERVICE FUND

The T.S. in England	...	£1-1-0	1 0 0
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## ADYAR DESANT COMMEMORATIVE FUND

		Rs.	A.	P.
Mrs. Ratanbai A. Meher Homji, Bombay ...	...	51	0	0
The T.S. in Australia	£71-16-5 ...	954	0	0
The T.S. in Denmark	£84-17-5 ...	460	2	3
Mrs. Shakuntala Devi J. Singb. Adyar ...	...	50	0	0
Some members of Bombay through Mr. S. J. Karaka ...	...	68	0	0
Mr. K. C. Sutaria, Baroda ...	...	500	0	0
A Bombay member through Mr. C. Jinarajadasa ...	...	100	0	0
Dr. (Mrs.) Sunanda Phansalkar, Banaras ...	...	25	0	0
Mr. G. R. Phansalkar	" ...	25	0	0
Srimati Sati Phansalkar	" ...	25	0	0
Srimati Suman Phansalkar	" ...	25	0	0
Mr. J. R. Phansalkar	" ...	25	0	0
The T.S. in England	£1-14-0 ...	22	7	4
Mr. C. B. Mehta, Bombay, through Mr. H. K. Mehta ...	...	111	0	0
Mr. I. D. Dholakia, Hadala	" ...	75	0	0
Mr. B. M. Desai, Surat	" ...	7	0	0
Bombay Theosophical Federation	...	250	0	0
Srimati Anandamayi Advani, Adyar	...	8	0	0
Mr. Tony B. Sherwood, Bombay	...	5	0	0
Lady Buta Singh	...	50	0	0
Mr. N. A. Naganathan, Madras	...	250	0	0
D. R. D., Adyar	...	25	0	0
The T.S. in Portugal	£9-10-0 ...	82	13	9
The T.S. in Northern Ireland	£4-18-0 ...	61	8	9
Miss Mary W. Graham, New Zealand	...	10	0	0
Anonymous	...	20	0	0
Mr. P. S. Jivanna Rao, Coimbatore	...	10	0	0
Mr. D. Ramiah Setti, Hohenauipur	...	4	0	0
New Malden Lodge	£9-8-0 ...	41	0	0
The T.S. in U.S.A.	\$718.25 ...	8,893	8	9
Mr. Sten von Krusenstierna, Australia	...	140	0	0
		<hr/>		
		6,810	1	9

## ADYAR DAY FUND

Mr. M. S. Ganesa Iyer, Karur	...	10	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	40	0	0
Mr. P. S. Jivanna Rao, Coimbatore	...	10	0	0
Mrs. Ruth C. McMyler, Adyar	...	25	0	0
Mrs. E. T. Ferrin, Adyar	...	10	0	0
Anonymous	...	10	0	0
D. R. D., Adyar	...	25	0	0

			Rs.	A.	P.
Bangalore City Lodge, T.S.	...	...	51	5	0
Mysore Lodge, T.S.	...	...	12	0	0
The T.S. Lodge, Salem	...	...	25	0	0
The T.S. Lodge, Bowringpet	...	...	10	0	0
Sri Krishna Lodge, T.S.	...	...	17	0	0
Mrs. Viva J. Emmons, Adyar	...	...	25	0	0
Miss I. M. Prest, Australia	...	...	20	0	0
Mr. & Mrs. J. Sivasankara Sastri	...	...	100	0	0
Mr. P. R. Agarwal, Bankipore	...	...	50	0	0
The T.S. Lodge, Gwalior	...	...	10	0	0
Mr. M. G. Kanitkar	...	...	50	0	0
Mr. N. V. Thatte, Bombay	...	...	1	0	0
Mr. V. G. Trilokekar, Bombay	...	...	2	4	0
Kashi Tatwa Sabha, Banaras	...	...	48	8	0
Barbhanga Lodge, T.S.	...	...	24	0	0
The T.S. Lodge, Mysore	...	...	5	10	0
Rajpipla Lodge, T.S.	...	...	40	0	0
Mr. Baljnath Bhargava, Banaras	...	...	10	0	0
Mr. C. K. Miatra, through Mr. H. N. Patel, Avidha	...	...	25	0	0
The T.S. in Mexico	...	\$80.00	141	1	8
Mr. H. Lorimer, Canada	...	...	42	7	0
Andhra Circars Federation	...	...	20	0	0
Mr. B. M. Dhruva	...	...	23	0	0
			880	8	8

## VICE-PRESIDENT'S TRAVELLING FUND

The T.S. in South Africa	...	...	528	10	0
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## THE SCHOOL OF THE WISDOM

The Theosophical World University, London, £100-0-0.	1,828	7	6
Merseyside Lodge, Liverpool, England £100-0-0.	1,819	9	8
	2,648	0	9

## THE T.S. DISPENSARY

B. R. B. Adyar	...	...	25	0	0
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for the Theosophical Society,

C. D. SHORES,

Hon. Treasurer

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

### *The Annual General Report*

the reports contain useful suggestions for work of various kinds.

*The 74th Annual General Report of the Theosophical Society for 1949* is now printed and copies have been sent to all General Secretaries. It contains the Presidential Address given at the Convention held in Banaras in December 1949 and the Treasurer's Report. In addition it contains detailed reports of the activities of the individual Sections during the year ending 30th September 1949. The annual report of the Adyar Library is included, and also the minutes of the meetings of the General Council held during the Convention in December 1949.

The reports from the various Sections make very interesting reading and are a valuable record of the progress of the Society. All Section libraries should possess a copy, and Lodges would also find this a valuable and interesting addition to their libraries. This is the one book which summarizes our work throughout the world and in itself is evidence for the international character of our Society. It is stimulating to read of the work done by others, sometimes under great difficulties, and

The summary of statistics shows that in 1949 there were 41 active Sections and 5 active Presidential Agencies. We are unable to obtain contact at present with our members in some Sections such as Egypt, Bulgaria, Poland and Roumania, so that we cannot include them in our total membership. We hope that some day this contact may again be possible. For various reasons some countries which were previously functioning as Sections are now only Presidential Agencies. In contrast to this two new Presidential Agencies have been formed during the year, Pakistan and Northern Ireland. The total number of Lodges is 1,807, and the membership has increased from 82,746 to 89,083, a net gain of 837. The largest Section is still India with 7,062 members, followed by the United States of America, England and France.

The figures and reports we receive show that in a number of Sections there is a stabilizing process going on and a very definite increase in activities is taking place in many Sections. Austria and Germany seem to be

recovering from the effects of war, Brazil and Argentina have made a considerable advance in membership, while the Section in Indonesia is being re-built.

Copies of the *Report* are available to individual Lodges and members on application to the Recording Secretary's Office, at a cost of Rs. 8/- per copy.

### *Southern Africa*

The largest Convention in the history of the Section was held at Easter, Pretoria Lodge being the host. All Lodges were represented; over 100 of the 600 members were present. It was well organized by the General Secretary, Mrs. Eleanor Stakesby Lewis, and the presence of the International Vice-President, Mr. Sidney A. Cook, and his wife, Dr. Jocelyn Cook, made the occasion a unique one in Southern Africa. Mr. Cook addressed members and the public, drawing a very good grade of cultured citizens as audience.

After Convention Mr. Cook proceeded to Johannesburg where he gave a public lecture at the Carlton Hotel when some 400 people were present. The former Mayor of Johannesburg presided at this lecture, through which the message of Theosophy was brought to the notice and appreciation of a representative gathering.

Mr. and Mrs. Cook also visited Lodges in Cape Town and Durban.

Miss Clara Codd, and Mr. Arnold Banks, a visitor from England, have also delivered lectures in this Section, and their work has been much appreciated.

### *Indonesia*

Mr. J. A. H. van Leeuwen has returned to Indonesia and has taken over his duties once more as Acting General Secretary. During his absence his brother Mr. A. J. H. van Leeuwen carried on the work.

### *Cuba*

This Section has published a monthly Bulletin of Theosophical Teachings, issued by the Propaganda Committee. The December 1949 number received at Adyar is well produced with an attractive cover. It includes translated articles by various Theosophical writers and lecturers.

### *Chile*

A very successful meeting with an attendance of 153 people and an excellent programme was held on White Lotus Day in Valparaiso. Some new Lodges are in process of formation in this Section.

### *Germany*

In the April number of the magazine *Adyar* it is reported that the membership continues to



increase. Several Lodges are issuing their own periodical newsletters.

The Adyar book-depot in Hamburg has been established for the purpose of better distribution of Theosophical books.

To commemorate the 75th year of the Society this Section will hold a Summer School in the forest at the side of the North-east Sea Canal, in the Peoples High School in Rendsburg, from July 10th to 15th.

#### *New Zealand*

The charter of a new Lodge at Rotorna was formally presented by Mr. Geoffrey Hodson on 17th February, Adyar Day.

#### *United States of America*

There has recently been added to Olcott the valuable private library left by Miss Mary K. Neff. This will be kept intact. Among the many volumes are original note-books as well as rare and out-of-print volumes. Miss Neff was for many years closely associated with Theosophical work.

Two new Lodges, Chattanooga and Nashville have recently been chartered in this Section.

#### *Denmark*

The Annual Convention of the Danish Section was held in Copenhagen in May. Herr J. H. Møller was re-elected General Secretary for a further term of office. It is resolved to continue to support

the Section magazine. The Convention included lectures and a social meeting.

#### *Canadian Federation*

Hermes Lodge had the pleasure recently of a visit from Miss Kerr, who gave a public lecture in Vancouver; and also a talk to the members, when she showed some colour slides of the Headquarters at Wheaton.

Mercury Lodge, Edmonton, reports having moved into a new and convenient Lodge room.

A number of members from Hermes Lodge attended a Convention of the North-west Federation held on April 15th and 16th at Bellingham, Wash., U.S.A. Guest speakers were Miss Kerr and Miss Joy Mills, and a spirit of warm friendliness and mutual co-operation was prevalent throughout.

#### *The Theosophical Society in Europe*

A European Council meeting will be held at Arohem from August 5th to 10th for official delegates and a few invitees including Young Theosophists and students from Dutch Universities.

Summer Schools will be held in different countries including Germany, France, Denmark and Wales.

The European Federation of Young Theosophists will hold a camp at Hulzen from August 10th to 15th.

**THE THEOSOPHICAL SOCIETY**

*Founded in the City of New York, November 17, 1873*

**Faculty:** C. Hiestand, *Chair*. **Vice President:** Fitzroy A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahars.

*Headquarters of the Society. ADYAR, MADRAS 20, INDIA*

*Official Organ of the President: The Theosophist, founded by H. P. BLAVATSKY, 1879*

Date of nomination	Name of Secretary	General Secretary	Address	Magazine
1900	Finland Finland	Mr. J. J. J. J. J.	P. O. Box 270, The Hague, Holland	The American Theosophist.
1901	England	Mr. J. J. J. J. J.	20 Gloucester Place, London, W.1	Theosophical News and Notes.
1902	Italy	Mr. J. J. J. J. J.	Theosophical Society, Danvers City	The Indian Theosophist.
1903	Austria	Mr. J. J. J. J. J.	29 High Street, Sydney, N. S. W.	Theosophy in Australia.
1904	Sweden	Mr. J. J. J. J. J.	Ostermalmsgatan 12, Stockholm	Theosophy Tidkrift.
1905	New Zealand	Mr. J. J. J. J. J.	10 Belvedere St., Tapanui, Auckland, S. E. I.	Theosophy in New Zealand.
1906	Netherlands	Mr. J. J. J. J. J.	Amstelstraat 26, Amsterdam 2	Theosophia.
1907	France	Mr. J. J. J. J. J.	8 Square Daff, Paris VII	La Vie Theosophique.
1908	Italy	Mr. J. J. J. J. J.	Casella Postale 23, Ferrara	Le Vie Theosophique.
1909	Germany	Mr. J. J. J. J. J.	Hilberstrasse 10, (248) Hamburg 39	Alba Spirituale.
1910	Spain	Mr. J. J. J. J. J.	Calle Marcon Garcia 3, Sancti Spiritus	Revista Teosofica Cubana.
1911	Hungary	Mr. J. J. J. J. J.	Vencskai 7 C, Helsinki	Teosofia.
1912	Finland	Mr. J. J. J. J. J.	Fräns VIII—Za ström 633	The Link
1913	Sweden	Mr. J. J. J. J. J.	Box 903, Johanneburg	Theosophical News and Notes.
1914	Switzerland	Mr. J. J. J. J. J.	15 Great King Street, Edinburgh	Ex Oriente Lux
1915	Belgium	Mr. J. J. J. J. J.	19 Route de Brice, Tournai, Gemma	L'Action Theosophique.
1916	Poland	Mr. J. J. J. J. J.	37 Rue J. P. Meunier, Bruxelles	Adyar.
1917	India	Mr. J. J. J. J. J.	Djavan Bandan 2, Bandung, Java	Norsk Teosofisk Tidsskrift.
1918	Portugal	Mr. J. J. J. J. J.	No. 102, 49th Street, Bangook	Theosophia.
1919	Austria	Mr. J. J. J. J. J.	Burggasse 22, 4 Stg. 14, Vienna 2	Adyar.
1920	Norway	Mr. J. J. J. J. J.	Oscarst. 11, I. Oslo	Norsk Teosofisk Tidsskrift.
1921	Denmark	Mr. J. J. J. J. J.	Strandvejen 120 a, Aarhus	Theosophia.

• **Typical Agency:**

1916	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Elre	... Theosophy in Ireland.
1917	Mexico	Señor Aloisio de la Peña Gil	Iturbide 23, Mexico D. F.	... Boletín Mexicana; Dharma.
1918	Canada	Lt.-Col. E. L. Thomson, D.S.O.	57 Isabella Street, Toronto 5, Ont.	... The Canadian Theosophist.
1919	Argentina	Señor José M. Olivares	Sarmiento 2578, Buenos Aires	... Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Mayo	Cañilla 604, Valparaíso	... Fraternidad.
1921	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	... O Teosofista.
1922	Bulgaria	...	...	...
1923	Iceland	Gretar Fells	Ingolfstr. 22, Reykjavik	... Gangleri.
1924	Spain	...	...	...
1925	Portugal	Dr. Dello Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisboa	... Ostria.
1926	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... Theosophical News and Notes.
1927	Poland	...	...	...
1928	Uruguay	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	... Revista Teosófica Uruguayana.
1929	Puerto Rico	Señora Eyzaguirre C. Hopgood	Apartado No. 3, San Juan	... Heraldo Teosófico.
1930	Rumania	...	...	...
1931	Yugoslavia	N. K. Chokay, Esq., K. O.	Rochanara, 54 Torret Road, Colombo	... Theosophical Deities.
1932	Ceylon	Monsieur Kimon Priarais	30 September Str., No. 69B 111 Floor, Athens	... Teosofia.
1933	Greece	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	... The Lotus.
1934	Central America	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	... Revista Teosófica; Boletín.
1935	Paraguay	Mr. Domingo C. Argente	59 Havana, Sta. Ana, Manila	... Saurabh
1936	Peru	Señor Ramón Martínez	Apartado No. 639, Bogotá	... Theosophical News.
1937	Chadwick	Mr. Dwarakadas Morarji Shah	P. O. Box 142, Zanzibar	... Theosophical News.
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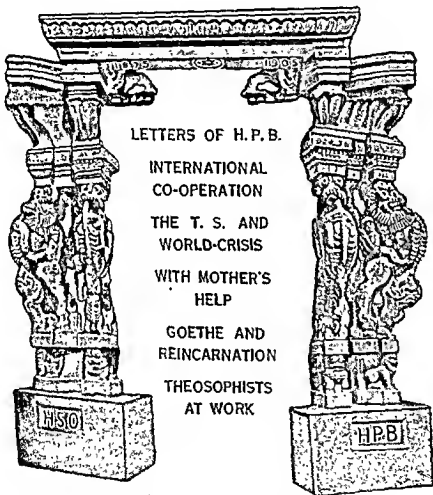
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# THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE  
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Vol. 2 No. 11



By C. W. Leadbeater

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## AN OUTLINE

Page # 10

The following is a list of the  
 names of the persons who have  
 been appointed to the various  
 positions in the various  
 departments of the  
 Government of the  
 State of New York.

## THE THEORY

**Abstract**



# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 12, 1875, and at Malabar, April 3, 1885. It is an absolutely unsectarian body of striving to serve humanity on spiritual lines, and therefore endeavouring and revive the religious tendency. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, extinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any part of the world or to none, who are united by their approval of the above objects, by their removal of religious antagonisms and to draw together men of good will whatsoever their opinions, and by their desire to study religious truths and to share the results of their work with others. Their bond of union is not the profession of a common belief, but a common and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be won, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They regard every religion as an expression of the Divine Wisdom and prefer its study to its condemnation and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and cannot be claimed as the exclusive possession of any. It offers a philosophy which is both life intelligible, and which demonstrates the justice and the love which guide its course. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as its servants. It illuminates the Scriptures and doctrines of religions by unveiling their true meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, to work perseveringly, is welcomed as a member, and it rests with the member to be a true Theosophist.

## FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 21, 1894

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the dogmas, teachings and beliefs of their respective faiths, it is thought desirable to affirm the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to modify or reject. Approval of its three Objects is the sole condition of membership. No man, except from H. P. Blavatsky downwards, has any authority to impose his own opinions on any other member. Every member has an equal right to attach himself to any teaching which he may choose, but has no right to force his choice upon any other member for any office, nor any voter, can be considered ineligible on account of his opinion he may hold, or because of membership in any other religion. Opinions or beliefs neither bearing principles nor dogmas of the General Council earnestly request every member to maintain a defined and set upon these fundamental principles, to exercise his own right of liberty of thought and of expression, and consideration for others.



# THE THEOSOPHIST

## ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its  
Official Notices appearing in "The Supplement".*

Handicapping  
Lodges

Many Lodges of the Society the work is seriously handicapped because a member is elected as President year after year. A striking illustration of this is what happened many years ago in the Lodge at Harrogate, England. In the early days from 1890 onwards when Theosophy was trying to establish itself in the north of England, a devoted member as the late Mr. Alfred Hodgson-Smith. When his business was over for the week he travelled every Saturday evening to nearby towns, always with a bag of books and pamphlets. Even if he was not the lecturer he always had literature for sale to the public. As the result of his deep devotion the Harrogate Lodge was established. Year after year he was naturally elected the President, as the most worthy member not only for his devotion but also for a wide learning in Theosophy and general science. But it was obvious that his went on too long, and then some curious hidden aspect of his nature manifested itself and he desired to die as the Lodge President. He did so die as President, but in the meantime the Lodge had been severely handicapped,

# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was founded at New York, New York, on April 3, 1875. It is an international organization, existing in every language and in every part of the world, and its objects are to give the following tendencies. Its three declared Objects are:

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SECOND — To encourage the study of Comparative Religion, etc.

THIRD — To investigate the unexplained laws of Nature and the

THE THEOSOPHICAL SOCIETY is composed of students of the world or in none, who are united by their approval of the same religious antagonisms and to draw together men of good opinions, and by their desire to study religious truths and to share with others. Their bond of union is not the profession of a common and aspiration for Truth. They hold that Truth should be the purity of life, by devotion to high ideals, and they regard Truth not as a dogma to be imposed by authority. They consider the individual study of intuition, and not its antecedent, and its assertion. They extend tolerance to all, even to the intolerant, but as a duty they perform, and they seek to remove ignorance every religion as an expression of the Divine Wisdom and power, and its practice to promulgate. Peace is their watchword, as

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## FREEDOM OF THOUGHT

*Resolution passed by the General Council of the Theosophical Society*

As the Theosophical Society has spread, as members of all religions have become men of dogmas, teachings and beliefs of their respective, the fact that there is no doctrine, no opinion, no way binding on any member of the Society, we reject. Approval of its three Objects is the duty of every member, from H. P. Blavatsky downwards, and opinions on members. Every member has the right to any school of thought which he may choose, or to vote, because of any opinion he may have thought to which he may belong. The Members of Theosophical Society to the Society, and also fear thereof, within

General Secretary is very arduous and is practically a full-time job in the case of the larger Sections, and not infrequently more than eight hours a day have to be devoted to the work. To serve as General Secretary is often an act of sacrifice. In addition, the General Secretary has often to make tours, so that unless he has devoted helpers in the Society's work he is tied down to his desk and not able to come into contact with the principal Lodges.

In the case referred to above, Mr. Martyn was a most able organizer and the strength of the Australian Section for many years was due to his business ability. But there came a time when an innate Protestant feeling in him made him, in spite of being a devoted Theosophist, a violent opponent of the young Liberal Catholic Church which was beginning its work in Sydney. This opposition transformed itself into an acute persecution, which I witnessed when I arrived in Sydney in 1922. Naturally, a large body of members was for all purposes "followers" of Mr. Martyn, and were influenced by all that he thought and said. Therefore when Mr. Martyn began expressing violence against Theosophists who were members of the Liberal Catholic Church, his following imitated him, and a serious situation developed, which meant that a large body of the old Sydney Lodge had to form themselves into the new Blavatsky Lodge. In doing so they had to make a sacrifice of an eight-storey building that had been erected as the result of the donations of several generations of members of the Society. This building, known as King's Hall, had a large auditorium for lectures and many apartments. But the sacrifice was made and a new building, Adyar Hall, was erected.

At the moment in one Section a General Secretary has been elected for over twenty years, because he is utterly devoted and can inspire a large number of members.

Nevertheless, recently a large number of Lodges violently disagreed from his policies and the Section has been rent in twain. Naturally, when an opposition even a neutral candidate is proposed in the yearly election the large following of the General Secretary stands so behind to re-elect him.

Perhaps in some ways it would be miraculous if the whole membership of a Section were united in the support of one individual as General Secretary. However, the miracle has often happened and such a Section is fortunate.

It is a matter for careful consideration by every Lodge and Section officer when they should make way for another. A true leader does not only lead, but he also trains others to "step into his shoes," should sickness, death or other circumstances suddenly remove him from the work.

There is a very subtle relation between ambition and altruism. In that priceless manual *Light on the Path* this is pointed out, and the first rule for one who means to tread "the Way" is given as "Kill out Ambition". It is so easy to believe that one is only altruistic and full of philanthropy, when there is actually deep in one's nature, perhaps not even recognized, the driving force of ambition.

Perhaps the most signal instance of this is Napoleon, for though he conquered country after country on the mainland of Europe, he had a great dream, which was to create the United States of Europe. He said: "We need a European legal code, a European court of appeal, a unified coinage, a common system of weights and measures. The same law must run throughout Europe. I shall fuse all the nations into one." His plan was to weld all the nations into a union within which there would be no customs

Altruism or  
Ambition?

barriers, which would have one common system of weights and measures (this was achieved with the metric system and the kilogram), and one system of law. He achieved the last dream with his "Code Napoleon," which is the basis of the laws of most countries of Europe, except England. It was Napoleon's charge against England that she stood out from this great dream of what he termed the United States of Europe. Of course this new organization was to be strictly under his direction, and it was there that he met opposition from England. Finally, as we know, his overweening ambition ended in all the nations rising up against him, taking all power from him, and exiling him to St. Helena. All the same, it is to be noted that it was he who first dreamt of a United States of Europe, a dream which is slowly coming to realization within the last three years, when twelve nations of Europe have linked together to evolve a scheme for common dealings in commerce, tariffs, etc. In this dream England is playing a leading part under the inspiration of Winston Churchill.

It is a subtle and most difficult task to make a distinction between altruism and the ambition to direct everything according to one's dreams, subordinating others to one's will. Probably many lives may sometimes need to be spent, with disaster after disaster to the schemes of ambition, till the soul learns to create schemes for the welfare of the world, from which he can at any moment utterly isolate himself and transfer the scheme to the direction of others.

\* \* \* \*

With a great flourish of trumpets the Roman Catholic Church has announced that it will allow Roman Catholics to discuss religious problems with other Christians. Under certain conditions Catholics may join other Christians in prayers, provided the prayers

Who or Which?



are officially approved by the Catholic hierarchy. In case of the "Lord's Prayer," sacred to and repeated by Christians of every denomination—for it occurs in the Gospels and is said to have been given by Christ Himself—the words used must be "Our Father *who* art in heaven," and not "Our Father *which* art in heaven".

Of course the Greek word in the Gospels is *who*. Christ spoke Aramaic, not Greek, and what we have in the Gospels is a record of His sayings, translated generations after into Greek. However, even in Aramaic, He would have said "Our Father *who* art in heaven". Why "*which* art in heaven"? This is the version used by the Church of England (Episcopalian in the United States). When the Bible was translated into English by the Christian divines appointed by King James I of England, "*which*" was often used for "*who*," though somewhat pedantic. In Tyndale's Bible of 1526, we have the quaint "Thanks be to God *which* hath given us the victory". Impossible for us today is "He had nine wives, all *which* he cast off successively," in an old writer. When Tyndale published his English *New Testament* a certain Bishop Tunstall (the division between the Anglican and Roman churches had not then taken place) publicly burnt every copy he could collect of Tyndale's translation. Even today the Catholic Church prohibits its laity from reading, not only the *Old Testament* but also the *New*.

But if a Church of England member is present at the joint prayers, and says what he has repeated from childhood, "Our Father *which* art in heaven," will God ignore his prayer and take note only of those who said "*who* art in heaven"?

A particular action of the Roman Church is what is in business as "window dressing". All who observed the doings of the Roman Catholics, from

Holiness the Pope down to the most uncultured holio priest, know that the tight grip which that Church on its faithful is never going to be relaxed. That arch is a wonderful organization to hold and retain ver. When Copernicus proclaimed his teaching that the th goes round the Sun, not the Sun round the Earth, as Church had taught, his teaching was formally banned the Pope in 1615 though Pope Clement VII (1523-1584) epted it. The ban was removed only in 1822, and n then the teaching of Copernicus could be taught Catholic Colleges—200 years after its discovery! Why? educated Christians were beginning to accept Copernicus 1822 (one reason for the burning of Bruno was that he ght Copernicus' theory), but Rome did not propose any iation from its official doctrine, till Rome realized that ves foolish to deny it.

It has been gravely prophesied that when presently the jority of Christians believe in Reincarnation, the Roman urch will turn round and say, "Of course we knew it ell e time; but we thought it better for you (and for us) that u should not know it."

The individual whom Professor Marceult well styled "The Maha Humbug" has sent me a communication signed "Maha Chohan Kut Humi Lal Singh". His letter was posted from Switzerland, though inside the letter is headed from New York City, December 25th, with no further indication his address. He still claims to be a Prince, a Tartar, oot Hoomi Lal Singh and the Maha Chohan. This individual holds me responsible for creating evil forces for him id for the fact that many have written to him denouncing s claims. He states that because of my actions "you are London, pinned to bed through illness. Your chakras are

disrupted and your vital organs can no longer stand the strain of your unwholesome mental mechanism"! On December 25th when he wrote, I was in Banaras, plunged in the work of the Theosophical Convention. We certainly must consider this individual unbalanced, as he asks me to see him "face to face" but gives me no address.

This same individual, still signing himself Maha Chohan Kut Hnmi Lal Singh, Regent of the Aghartha, Prince Om Cherenzi Lind, has written to me from Paris a long letter dated June 22nd. His note-paper bears the designation "The minor vehicle of the Great White Brotherhood". He accuses Professor Marcault and myself of vilifying him. The police in Rome escorted him out of Italy into Switzerland, where he and his chief disciple (who before interviewed me in Rome) were in some concentration camp for a while. But this individual claims he was not escorted by the police, but had asked for his passport to travel freely out of Italy. As I was notified soon after by his chief disciple, a Belgian, Roger Lievens, calling himself Rinchen Khai Dub, the disciple finally disowned his master, no longer accepting his claims. At the same time, this disciple has now set up for himself under a Tibetan name in France at Nice. So it is evident if anyone goes on reiterating occult claims, a certain number of people will accept him at his "face value".

Two individuals have to be added to the "Crazy File". One hails from Sumatra, and makes the usual claims to be "the one and only" revealer of the purposes of the Almighty. The other is a young man in Australia who prefixes to his name "Arhat".

## LETTERS OF H.P.B.

*(Continued from p. 65)*

"CHRESTOS" is a word identical with "Onnofre" (one of the names of Osiris); it means also a divine essence, compassion, or love. All the most ancient philosophies are proving that this "essence" meant the immortal Spirit—the spark of the infinite ocean without beginning, called God, a spark separated from the Divine for each human being at his birth, that it may overshadow him during all his earthly life; and after the death of the body, either to blend with the soul ("perispirit") to make him immortal, or—if the man was a beast during all his life—to break the spiritual thread uniting the animal soul—the individual intellectuality—to the immortal spirit, leaving the animal entity at the mercy of elements constituting its subjective being; after that, according to the law of "perpetuum mobile" the soul or ego of the former man has unavoidably with time to dissolve, "être annihilé."

Just this, our immortal spirit is and always was called Chrestos or Christos. Have we really to believe with Dr. Muller—the Bishop orator here—that during Christ's (Jesus) stay on earth and not in Heaven, that there was no God in the whole universe? That the immense world was empty and left without a ruler, like France during the periods of anarchy? It is the question of pure logic, "to be or not to be" of Hamlet. Either the whole essence of Divinity was concentrated in Christ—then Muller is right

disrupted and your vital organs can no longer stand the strain of your unwholesome mental mechanism"! On December 25th when he wrote, I was in Banaras, plunged in the work of the Theosophical Convention. We certainly must consider this individual unbalanced, as he asks me to see him "face to face" but gives me no address.

This same individual, still signing himself Maha Chohan Kut Humi Lal Singh, Regent of the Aghartha, Prince Om Cherenzi Lind, has written to me from Paris a long letter dated June 22nd. His note-paper bears the designation "The minor vehicle of the Great White Brotherhood". He accuses Professor Marcant and myself of vilifying him. The police in Rome escorted him out of Italy into Switzerland, where he and his chief disciples (who before interviewed me in Rome) were in some concentration camp for a while. But this individual claims he was not escorted by the police, but had asked for his passport to travel freely out of Italy. As I was notified soon after by his chief disciple, a Belgian, Roger Lievens, calling himself Rinchen Khai Dub, the disciple finally disowned his master, no longer accepting his claims. At the same time, this disciple has now set up for himself under a Tibetan name in France at Nice. So it is evident if anyone goes on reiterating occult claims, a certain number of people will accept him at his "face value".

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and there was nowhere another God—or only a part of the Universal Great Spirit descended into Jesus—then we Theosophists are right. The Spirit of Light was incarnate in Christ, but it was not the first, nor the last time, since the beginning of the world; for in essence this Spirit was identical with the immortal Spirit of every man, with this difference only, that all other men were more or less sinful and Jesus was not. He was the chosen one of the Divine Spirit, who descended into Him, instead of overshadowing him from a somewhat greater or lesser distance. It descended to redeem the human race, or rather, to redeem the forthcoming generations of men, who have forgotten other Saviours who have appeared in other times and in other countries.

I fully realize that all that I say will seem to you a pure *heresy*. But Niko also regarded as heresy what he heard from father Kiriok. My "host" has the same reverence for "Jesus of Nazareth" as for Gautama of Kapilavastu. But he does not look on either of them as Gods; he regards them both as perfect mortals; and he worships the spirit of Christ as well as the spirit of Buddha, knowing both are identical, both are parts of the One Great Divinity.

All the rest—dogmas and rules—are purely human. If we behave as behaved Christ and Buddha when they were incarnated as two mortal men—and we every one of us can become like Christ or Buddha—we would be in union with or blended with the Christ-Buddha principle in us, with our immortal spirit; but of course only after the death of our sinful body; hence how can we with a beastly "gêne" crave and push ourselves into paradise in this life?

\* Perhaps a "blind," so as not to give the name of her Master.

Be charitable, do not accuse me of sacrilege. Perhaps I am deviating from the church and human religion, but as far as my weak understanding goes, I am not sinning against the Holy Truth Divine.

I repeat that I use the word "Buddha" in its abstract sense, which means "the divine or God-principle of Wisdom," not taking into account either the man Jesus or the man Gautama, prince of Kapilawastu.

About "peisah" in the Bible I will not speak any more. These "peisah" have caused so much trouble. Perhaps the learned chronologists will not accept at once the teaching, but the future discoverers in the learned world will prove soon that the Monotheism of the Jews is very slightly older than our Christian era. And Jehova was born at the same time as the Massoretcki bluff, and was firmly established not earlier than the IV C[entury]. It is clear that out of the four letters JHVH, which can be found in all manuscript *before* the Massor manuscript, it was possible for the Massor Jewe to make Jehiva and Jehayha and what-not, according to their taste and need. The letters of Massoretcki man were discovered only in the last century before Christianity.

Of course the Jews and their forefathers existed even before Ezra, the author of the Old Testament, but as a nation they were unknown to any of the learned philosophers or writers. They may have been Hiksos—king-shepherds of the Faraos—or they were called Phoeniceans or Syrians; but they were called neither Judeyabs nor Jews until 160 before Chr. and they were never under the Babylonian yoke.

In Cochin, quite near to Madras, there is a colony of Jews established there before the Chr. era. They have all their papers and documents, and the Mosso Bible, but this Bible is in no respect like the real Bible, but rather like a



Samaritanæan one. They have also their idols and even the copper snake of Moses, the Nehosh, which is worshipped by them. And not one learned man knows anything about this colony; only some of the people belonging to the Sat-Bhal society are associating themselves with some of the Kabbalists. Their papers and charters have been given to them by the Kings of Travancore 400 years after the death of Gautama Buddha, that is, in 200 n. c. They can prove their origin and they prefer to call themselves Feacians. They also prove that the spirit of their fathers' faith and Moses is the purest among them. All are marrying among themselves and never mix with the "heathens".

22/10.

## II

Now let us talk about the individual God, "Dieu personnel ou anthropomorphique". You say, and reproach me for the fact, that I do not believe that the "Great Essence" can be "interested" in me. Let us talk it over. If we have to say all, let us say it. I shall play plainly.

Who is teaching us, and has taught, about an anthropomorphic existence of God—meaning God's possessing purely human attributes and qualities—about God being good, just, omniscient and all-forgiving? The *Religions* of all times and all countries. From the very beginning of the world it has always been full of all kinds of religions—fruits of human and purely physiological imagination. Everywhere on the hills, as in the valleys, God or the gods were praised in all times; in all times earnest prayers and entreaties have been sent upwards. Religions are spread to all corners of the earthly globe. If religion—as it is told to us by the priests—is the mother of virtue and happiness, they should reign everywhere where there is

religion, especially the Christian one. But is it so? Look round you; gaze at the Danube countries and Asia where the cross is struggling with the crescent; the so-called *Truth* with idolatry and ignorance. Is it possible that a God of Truth would pay more attention or help more the Christians than the Turks? Compare the statistics of crimes and sex perversions, of sin and abomination in Christian countries with the heathen ones. For 100 crimes in Chr. cities you will find not even one among heathen nations.

*(To be continued)*

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It was never the intention of the Occultists really to conceal what they have been writing from the earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is intuition.

K. H.

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22/12

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there were also some communications from Russian scientists. It is only by the closest collaboration of scientists in all the countries that there is real progress.

Comparatively speaking, both India and Japan came fairly recently into the domain of modern Science. With the discoveries of two Indian scientists, Meghna Saha regarding the temperature of stars, and Raman regarding the inner structure of molecules, additional knowledge was at once incorporated into World Science. Similarly, it was a scientist of Japan, Noguchi, who discovered the bacillus of yellow fever and made an antitoxin, and just lately a Japanese scientist, Yukawa, who later became naturalized as an American citizen, has contributed fundamental knowledge in the domain of physics. In physics, mathematics and medicine international co-operation has been most pronounced and has led the world to new fields of discovery.

But a complete reversion from this trend of human evolution was manifested, first in Germany. We all know what we owe to the great scientists, philosophers and orators of Germany for a high degree of knowledge in every form. Fifty years ago when I was studying at Cambridge in the various departments of Law and Sanskrit the most competent authorities were always Germans. There was a time when there was hardly a young scientist in physics and chemistry who did not go to Germany. It was well known that many doctors went to Vienna to see the latest developments in technique in certain aspects of surgery.

But with Hitlerism all this was changed. He struck the note which was briefly termed by one party of Irish nationalists as "Sinn Fein" or "we ourselves," meaning that that party alone was the only dependable party to achieve Irish nationalism. Similarly Germany struck the

# INTERNATIONAL CO-OPERATION; THE TREND OF HUMAN EVOLUTION

*Message to the Executive Council of the European  
Federation, meeting at Arnhem, Holland,  
August 5-10, 1950*

Dr C. JINARAJADASA, President

THE world, from the standpoint of its true development is in a very difficult position. Little by little in the course of the last two centuries civilization has developed the idea of a certain inter-relation between the cultures of the people. We term this "Internationalism". Internationalism does not in any way conflict with the purest form of patriotism, because it is possible for one to love one's country and sacrifice for it, yet at the same time to have a clear recognition of the interdependence of all the nations of the world.

This interdependence has been most marked in the domain of Science. All the scientists of the world make one band of investigators who share their knowledge with each other. In the premier scientific magazine in English, *Nature*, every week there appear communications concerning experiments and discoveries from scientists in all the countries of the world. Till about three years ago

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But a complete reversion from this trend of human evolution was manifested, first in Germany. We all know what we owe to the great scientists, philosophers and orientalists of Germany for a high degree of knowledge in every form. Fifty years ago when I was studying at Cambridge in the various departments of Law and Sanskrit the most competent authorities were always Germans. There was a time when there was hardly a young scientist in physics and chemistry who did not go to Germany. It was well known that many doctors went to Vienna to see the latest developments in technique in certain aspects of surgery.

But with Hitlerism all this was changed. He struck the note which was briefly termed by one party of Irish nationalists as "Sinn Fein" or "we ourselves," meaning that that party alone was the only dependable party to achieve Irish nationalism. Similarly Germany struck the

note "we ourselves," and every type of international thought and feeling was barred. Little by little the most international organization, our Theosophical Society, was banned, as Hitlerism did not want the Germans to look outside the limits of Germany, as if the rest of the world had any kind of contribution to make.

This action was imitated later by the Italians, and similarly the Italian idea of "we ourselves" under Mussolini banned the Theosophical Movement. The latest example is in Russia, and in all the countries of western Europe which look to Russia as the leader. Russia during the last few years has proclaimed a ban on any kind of international co-operation with scientists outside Russia. Russia has gone so far as to proclaim that all non-Russian Science is "capitalistic Science," and therefore completely erroneous. During recent years under Marshal Stalin, scientists, mathematicians and botanists have all been ordered to renounce any profession of faith in whatever was achieved by other countries, and strictly ordered to proclaim that what was and is being achieved by Russia in these fields is the only true knowledge. Hence, no Russian, unless secretly he listens-in to the radio, can get to know what the outside world is like.

All these movements of "we ourselves" is completely against the trend of human evolution, and sooner or later there is bound to be an upheaval everywhere, as was the case in Germany and in Japan. The spirit of Internationalism is the great wave of evolution, and no single nation can stand in its way.

But what is to be done in the matter? If the Theosophical Movement is barred in all the countries behind "the iron curtain" there is nothing we can do from outside that curtain. I see nothing except to rely upon the power of thought. Those of us, who live in countries where thought

is free and the individual has not been regimented by the order of an oligarchy as to how to behave in all ways of thought, feeling and action, must more than ever intensify our sense of World Brotherhood. One essential part of this intensification is that we as individual Theosophists in Lodges and in Sections should be linked together more closely than ever before. If there are dissensions in our midst (none of them can be over essential Truths, but only in the manner of applying those Truths), our forcefulness for the helping of the world is diminished.

We Theosophists are very much like the end of a spear made of a hardened metal. The spear may be several feet in length, but it is not effective to do its work unless there is a spearhead of a hardened and pointed metal. Similarly, we may be only a few ten thousands of Theosophists in the world, but if we think rightly and pledge ourselves to our ideals, the force of our thoughts fills the atmosphere of the mental world, in the same way that at the moment the invisible atmosphere is filled by electronic waves from several hundred radio emitting stations.

The Elder Brothers who founded the Society gave clearly as our objective that of making the nucleus of a Universal Brotherhood. We must devote ourselves to making smaller nuclei in each country, and see that each of them is united and concentrated in its action, both of the study of the Divine Wisdom and of its application to the problems of mankind.

C. JINARAJADASA



# THE THEOSOPHICAL SOCIETY AND THE WORLD-CRISIS'

By K. P. MUKERJI, M.A., B.L., D.Phil. (HEIDELBERG)

THE world is in a sorry mess: we live in a confused and confounded world. The products and by-products of modern civilization are boiling in a melting-pot. How much of these will disappear as results of conflicts and wars, and what part of these will remain as a residue in the crucible of time, no one can prophesy; but this much can be said without fear of contradiction that, if civilization is to survive, and if humanity is not to be wiped off, the gigantic practical jokes, the world wars, cannot be permitted to be repeated.

We are still suffering from the aftermaths of the second world war. What a devastating war it has been! It includes of the statistics of people maimed, mangled, mutilated and mangled; it even women and children have been spared, not even the civil population has been safe. Today we find people living in abject poverty and we find people who have lost their property, their relatives, and their lives. It is a tragedy which we have witnessed from the onset of war to the fact that we have lost our moral standards and that we are about to lose our souls. This is a disaster of the first magnitude.

There is a lesson to be learned from this tragedy. It is a lesson which is not as tragic as the war itself. It is a lesson which is not as tragic as the war itself. It is a lesson which is not as tragic as the war itself.

A lecture given at the Theosophical Society, London, on the 22nd of January, 1945.

and a crisis, and let me illustrate it with a homely example. In a family, if a member falls ill it is a sad thing; if, as a result, that member dies it becomes a tragedy no doubt, but still the rest of the family continue to live a corporate life. But if, on the other hand, the father and the mother of the family become so convinced about the justness of each other's opposing points of view that they decide to be divorced, then the family and the home break up, then there arises a crisis. Such a crisis has arisen for humanity as a whole, as a result of the clash of two ideologies, namely, Democracy and Communism. The votaries of Democracy think that whatever they have been preaching and doing since the first French Revolution is absolutely correct; the apologists of Communism think that whatever has happened in Russia since the revolution of 1917 is all justifiable and beneficial. There is much good in Democracy—who can deny the advantage of popular rights and individual liberties? There is much good in Communism—who can deny the equity of economic equality and the raising of the standard of living of the common man? Yet democratic liberalism (on the basis of *laissez-faire*) does not satisfy the problems of the hungry millions, and on the other side the regimented *freedom from want* does not counteract the disadvantages of *want of freedom*. In a word, in spite of the merits of the two ideologies, each has its defects. The votaries of each suffer from the fault of being blind to the defects of their own pet system.

We political scientists are asked to explain how this lop-sidedness made its appearance in the social outlook. So far as I know a misconceived social philosophy (the social contrast theory) and an equally misconceived and misguided physical science were responsible for this. According to the former, primitive men all of a sudden (by a

jump, as it were) made an agreement among themselves and brought into being the State, and private associations exist only so far as they are tolerated by the State authority which is supreme, indivisible, universal and legally omnipotent. Now this is a wrong view of social evolution; for it rather followed the order of family—class—communities with private associations; and at a comparatively late stage of social evolution the necessity was felt for an agent of the community which would maintain harmony among individuals and groups, i.e., the State, and therefore the State is the *managing director* of the community and not the community itself; its functions are strictly limited by the terms of its commission. All this however is comparatively little known, and the intellectual atmosphere of the average educated man is still surcharged with the Hobbesian scheme of society.

Equally misconceived was physical science till the appearance (in the beginning of the twentieth century) of Rutherford, Planck, Heisenberg, Einstein and others. Up to the nineteenth century, however, science, based on the mechanomorphic, Newtonian mathematics, tried to explain the universe as a mechanical contrivance guided by the laws of nuts, bolts, screws and parallelogram of forces. These archaic ideas still linger in the memory of the average educated man as *scientific*, though the greatest physicists like Eddington, Jeans and others have been saying that they pursued "matter" upto the protons and electrons and there lost it, and are seeing visions of a mysterious *universe of mind*. But materialism denies the mystery of life-force and emphasizes only the *economic interests* in social behaviour.

This is definitely the wrong approach. Man, in spite of his lower urges, is *potentially* a God and in essence a metaphysical being, because every man is longing for the

Good, the Shivahood, the Godhead, even though the conception of what is good differs from man to man. Even a seasoned materialist has to admit it; otherwise how can we explain his effort to improve society? Why, for instance, did Marx suffer so much privation if he did not believe that the existing social order of his time was bad, and further that some other order of society was good or better? Now, if this *goodness of our inner being* is accepted, we have got to show respect to human personality and to create conditions under which it can thrive and grow. But the growth of personality, however, is not inimical to man's sociality. Indeed as a member of multifarious associations, discharging duties and enjoying rights, does an individual develop into a *socially integrated personality*, a perfect personality of the Buddha. None is an *absolute individualist* or an *absolute socialist*. The over-dramatization of individuality and of sociality in life is the most dangerous defect of modern social and political movements and ideologies.

Broadly speaking, these defects centre round the view which emphasises one and only one of the two inextricable aspects of human life, namely, the *individual* or the *institutional*. The world-crisis in a sense centres round a mad and blind struggle between the individual and organizational sides of life. The *creative* and *corporate* aspects of man are, as it were, at war with each other, and in the fury and rage of a struggle will not see that their interests are not *antagonistic* but *complimentary*.

The liberal emphasis on personality is as important for man as the socialist doctrine of communality—indeed personality cannot grow in a social vacuum; it is a plant which can grow only in a benevolent social *etuos*. For the proper growth of man, therefore, both freedom and association are needed. *Freedom without brotherly unity is a chaos; unity without freedom is slavery. Freedom in unity*

is the progressive and enlightened way. What is needed in life is a synthesis of the principles of *unity and freedom*. Such an understanding alone can teach us the way to avoid the world-crisis.

If this analysis is correct, it will be obvious that the Theosophical Society is in a specially advantageous position to bring about this synthesis, for its aims and objects are really based on the recognition of such a synthesis. They are, as we know, the ideals of Universal Brotherhood (which emphasizes the corporate aspect of life) based however on the principle of individual freedom of thought and action (which emphasizes the creative aspect of life).

How can we translate this synthetic ideal into the field of world-politics?—that is the important question for us today. Obviously, there are aspects of life which are suitable for *regimentation* and regulation, and there are aspects of life which thrive and grow under conditions of freedom. I submit that those aspects of our life which we call higher, *i.e.*, the *spiritual, emotional and artistic* aspects, should enjoy maximum freedom from governmental interference. There may be collaboration among artists, poets and philosophers, but no superimposition of any coercive agency. Thus there may be centres of international religion, art and sympathies built upon a voluntary basis. Indeed such institutions of freedom are essentially necessary for supplying the freshness of life to the civilization of the future, and in this respect the Theosophical Society and its members at Adyar have indeed given a very good lead by opening up such international centres of art and philosophy as Kalākshetro and the School of the Wisdom. In my dreams I see visions of these eventually expanded into an international Theosophical University which will cater to the spiritual, moral and æsthetic needs of all humanity.

Then there is the other aspect of life which we usually associate with our material wants—food, health, clothing, housing, transport, migration, etc. These are things which should come under the immediate control of international bodies, which should eventually result in a world-government (on which I expect to present a booklet at the next Convention).

It is however not enough that a few of us who have the gift of writing and talking should lecture and publish books; it is necessary that each one of us should feel that he is an integral part of the universal whole and therefore every man is his brother; it is necessary that each one of us should so behave as to make every other man feel that he is our brother, and further, each day, each one of us should perform at least an act of love and charity which will go to further the cause of Universal Brotherhood and international harmony.

If we do so, then we shall surely usher in a dawn in which Humanity will be reborn, united under one silken banner of love and co-operation, forgetting hatred and wastage and strife.

The need of the hour is an *enlightened* and *regenerated* humanity. To bring into being this enlightened humanity is the task of the Theosophical Society in the future. May Divine Providence bless us to fulfil this task.

Om, Shānti! Shānti! Shānti!

K. P. MUKERJI

# WITH MOTHER'S HELP

By GEORGIA BRAKMO

**T**HIS is an age of new thoughts and new ideas. Although the ideas in this article may not be new—probably many of my readers have already entertained such thoughts—this is written, primarily, to crystallize such thoughts into a pattern so that a channel may be opened for this line of work and others obtain benefit therefrom. Indeed much knowledge may be added to these ideas as others pool their wisdom and disclose their various experiences.

For many years Theosophists have contemplated the World Mother and her particularly important work. The Idea has been a new approach to Motherhood and what stands behind it for many Christians and others. In the Catholic faith, also in many of the older religions, the idea of a Virgin Mother has maintained throughout the years a high place of sacredness and devotion. Now that the focus is again on the World Mother and Her work, many channels for new ideas and different means of service for Her work will open before us.

We who are vitally interested in the new sub-race will desire to give all the assistance we can to the Egos coming into reincarnation to help build their bodies in a proper manner. All we can do to enable them to acquire and better control their physical, astral and mental bodies—within the limits of their karma which enrounde them for this incarnation—will be of tremendous aid. In this way we can contribute to the new sub-race and it will get a much better start. The training of our minds now for this work

is of the utmost importance. Inner forces will radiate the enthusiasm we feel. From this inner intelligence we shall know more about the building of a better physical body by mind-control. This will be evidenced soon—not in the too distant future.

"A man who doubts his own capacity has already failed." We can work with Nature or she works alone! We shall get better results if we co-operate. God's laws are carried out by nature-spirits having no will, but who have the capacity to carry them out.

The expectant mother helps to build the physical body of her child by the food she eats. For many years little thought was given to this subject as to whether or not it would help the coming child. Now a mother-to-be is often put on a strict diet and carefully checked by her doctor. If she does not eat the proper food, if a certain element like calcium is omitted, and unless she has a sufficient supply stored in her own body, her child's body will be deficient in that regard. A serious shortage of calcium may cause the child to be crippled in some way. We have come to realize that during the nine-month period a mother must eat the proper kind of food. She must wear suitable clothing so that there will be no serious injury to her unborn child. She becomes increasingly careful of her actions lest she suffer from some shock or fall which would, in turn, be reflected in her child. She keeps these things in mind at all times during this important building period, because she realizes that she can in a most unique way build a finer, stronger and sturdier body for her baby.

The soul that is reincarnating has chosen in advance what qualities, good or bad, it desires to work with in the body it is selecting. When the material of these chosen qualities is being built into the lower bodies, within the mother-to-be, she will respond to each influence as the



vibration is being played upon her during the building process. She will feel impressed with some superior qualities, sense some great force at work. At this time she can be the helper or moderator so far as the karma of the incoming Ego and the karma of the parents will permit. We do not possess the knowledge as to just how much karma may have been paid off in former lives. With the aid of the mother the results of bad karma may be modified and neutralized to some degree.

A mother who has had more than one child will very probably recognize the fact that, during the waiting period, her feelings, impressions, wants and desires were different with each child.

All mothers-to-be will feel new desires and often unusual ones taking possession of them. Some may be very foreign to their usual nature. After a short period they may pass, or stay until the baby is born. This, of course, depends upon the strength of the quality being built into the body at the time or the time needed for the building of it into the new body. There may be some special qualities the soul has worked for in some past incarnation and is now trying to work out in some of the branches of manifestation—such as music, art or dancing.

She may become fascinated with the different impressions and sensations she experiences at the time she is actively permitting the quality to be built into the new vehicle. The desires she may feel when the building of the vehicle is going on are those which that quality needs to be able to express itself in the new physical body. Of course, if the mother already has such a quality herself she may find her mind stronger and that it is easier to concentrate on it than if it were a new thought or idea.

In the education of a child after birth the parents will sacrifice and plan for the child to the very extent of their

means, keeping in mind the line to which the child appears particularly adapted. But pre-natal life is the time the mother-to-be can really give the child the body it will need in order to respond along its chosen line. How great an opportunity this is, then, to extend the consciousness and work with the divine powers.

The mother-to-be can work as a carpenter; when building a house, he would not deliberately build in faulty material, but would refuse it and demand better. If for some reasons no better material is available, then he would use all his skill and knowledge to off-set it in some way. She can deliberately lessen, if not reject entirely, the faulty material that is available for the new body. Her demands for better material will depend on her own will-power of rejection. Whenever a thought not wanted creeps into her mind she can, by a process of wisdom, shut the door on it and refuse to let it linger there. She must be positive and refuse to dwell on negative thoughts. In this way she will overcome negative qualities and build in positive ones. All undesirable or objectionable elements should be kept out, all desirable and constructive desires should be built in.

If the mother understands this law she will encourage a better building of a quality at this time by surrounding herself with all the better physical attributes of that quality. She may use her mind to learn all she can regarding this attribute. When it takes the form of action she may accomplish as much as her physical body will permit under the circumstances. When it is not possible to do physical acts—such as in the case of the engineering of and building great bridges or other large projects—she can think of the action and find suitable illustrations.

For instance, magazines may be found to show pictures of this physical action. This will assist her in visualizing herself doing these particular acts. The suggestion that

she is personally visualizing herself in the process of doing these acts, instead of the child, is explained by the realization that she is one-with-the-child at this time. To think only of the child accomplishing such tasks would be picturing the child as a separate entity. She must help to make the physical brain as well as the nervous system that will easily respond to this work.

If the mother-to-be gets the desire to paint pictures—even though she may know little of art—she can paint to the utmost extent of her capacity. To study pictures in the art galleries, to read of artists and their paintings, will prove extremely helpful. Qualities of a physician, musician or dancer may be easily recognized. But there are many souls who do not seek to specialize in any one particular field, but who may live a generally usual and moderate life. The mother may not find any one thought predominating for a very long period of time. Great care must be taken for the Egos who are bringing in new ideas, because great harm can be done by the mother who tries to mould it into a set pattern. Therefore, the mother may find nothing interesting to draw her mind into a focus and she may feel thwarted, for a time, as there may be no particular goal in sight. But if she will hold in her thoughts a great hope, eagerness and enthusiasm with an open mind, the material she is building in will not be marred and can be moulded later on by the Ego to the new ideas he is bringing with him.

The working out of the lovely higher desires will become a pleasure. There will be exaltation and rich rewards harvested in the future by both mother and child.

Our real progress in this life is not alone in the development of virtues. An over-developed virtue may become a vice. In raising our shortcomings to a higher standard we shall find our real progress. In our problems, in our relations with not only our families, but also friends and

even strangers, it appears but proper that we should get greater help from our mother before birth.

The fight for better material, when undesirable qualities are being worked into the new body, will not be an easy fight. It can be made easier, however, by the understanding of what is really taking place. A mother will fight, to the very last ounce of her strength, to keep her child from doing acts which may harm it after birth. If she will fight equally hard before birth, she will have more than won the battle. When an undesirable quality is being worked in, for instance, the desire to smoke, although the mother may never have acquired the habit, she may have the urge to do so at this time. Let her realize this is the time she can reject the material and take a very firm stand against it, treating it as though it were an unwanted enemy. Just as she would not stand by and watch her child develop a bad habit, while it is growing up, so now she can assist the child to overcome such an inclination months prior to birth. If the mother is passing on to the child one of her own weaknesses, then the desire will be much stronger and the fight to reject it the more difficult. As so many of our shortcomings are built on fear, it would be well to try to understand what is the real cause of the problem. Instead of trying to kill out the impulse, make a distinct effort to understand it—then immediately transmute it into the opposite, such as, hate to love, fear to courage, anger to tranquillity. .

If the undesirable quality is not built in, the child may not have to struggle to conquer it later in life. Karma is never interfered with in this way. There are many ways permitted to let one adjust his or her karma. One need not go through an experience in order to conquer it. If the soul is still weak regarding a vice and must have that particular experience of meeting it directly, it will probably

build in the material during its life. This we sincerely hope will not be done.

The mother's concern is to repel all undesirable traits as they pass through her body. As she gives the strength for a proper building, she can also be the source of strength for the defeat of undesirable impulses. This will also keep her alert to her own weaknesses.

If a child has inherent qualities, its parents may have them also, and that is often the reason why it is drawn to them, rather than to other parents. They have the special material in their bodies that the incoming Ego feels it needs.

It is to be hoped that the mother will not superimpose on her child her individual desire that it follow a profession it has not of itself chosen. If she does this it may react as a detriment to her child. It could mean a fruitless or lost incarnation. She must be very sure the desire comes from the child and not from her own inclinations, impulses and proclivities.

It may seem that the father is not included in this plan. He is just as important as the mother. His potentialities are there also, as well as the mother's and the child's. It is admitted that the mother has to keep a constant vigilance on three sets of forces at work during the important building process. She should be able to look to her husband during this period for help and strength, knowing that someone understands. He should always be ready to strengthen her with a helpful attitude and to give her a needed lift regarding the problems she is struggling with; this will tend to inspire her. The husband, although not compelled to undergo the same strain as the mother, can take a broader view of the struggle. He may find many ways and means to assist her to enlarge her knowledge regarding the special quality she is trying to develop. He can

be most helpful, too, in assisting her to repel undesirable traits so they will not be permitted to go into the developing baby's body.

If a mother finds herself losing her temper she may find the pent-up force too much for her to conquer. She has the germ of three souls seemingly to fight against, for there are few of us that have entirely overcome temper. Here is the time the husband can be of the greatest service by remaining calm as he is not personally feeling the conflict. He should use all possible means to soothe the mother and help her to transmute the storm into a peaceful calm, thus adding strength of character.

If a virtue is being developed then conversation along that line is his clue, so the mind dwells on it as much as possible. All physical means should be used to strengthen the quality of the moment. Great effort should be made to enlarge their knowledge along the desired lines, bringing it into their lives as much as the present circumstance will permit.

Knowing that they are building the bodies of their child or children, and the World Mother stands behind this work, they can call on Her and Her helpers for force and strength at any time in their struggles. When their effort does not seem great enough, when their strength does not appear strong enough to meet the particular problem they face, they should seek Her assistance. Pictures of Mother and Child will help to focus the mind on this idea, and one of significant inspiration should always be where the mother-to-be may view it.

When I am glad, there seems to be  
A toy balloon inside of me;  
It swells and swells up in my breast,  
And yet I do not feel distressed.  
And when I go along the street,  
It almost lifts me off my feet. *(Author unknown)*

## OUTLINE AND PRINCIPLES OF INDIAN ART

By P. SAMA RAO, B.A., B.L.

(Concluded from p. 260)

THERE is nothing that God ever created devoid of joy. It is our imperfect senses that see blemishes in His creation. The healthy life, as Robert Browning put it beautifully in *Pippa Passes*, sees only beauty and perfection in the universe. To put it crisply, there is nothing wrong with the created unless the created import their own egotistical notions of joy and grief into their experiences on the material plane. If the Divine Scheme is perfect, the artist's creations which are possessed of the element of divineness in any measure ought also to be perfect, though limited. Thus all artistic patterns, of form or melody, can never fail to delight.

It is only Yoga or perfect concentration that can comprehend the Divine. Since all shapes and forms emanate from God, who is the one Fount of Truth, Goodness and Beauty, their true reproduction by the artist is not possible without yogic endeavour. The artist is but a vehicle to transmit the message of the Divine to the non-divine, and a great deal of spiritual preparation is necessary as *Agri Purāna* as well as the ancient Buddhist *Kinchi-Vistara-Tara Sādhana* lay down. The artist has to be proficient in all the sixty-four limbs of knowledge, and should

contemplate his subject with a vacuous mind, so that the form of the subject he desires to render is clearly limned upon his mind. There is thus nothing like volition or intention with the artist, only a sincere desire to create his subject. The ancient texts on Art, like *Shākrantī-Sāra*, *Kasyapa Shilpa-shāstras*, *Mānasāra Āgama* etc., lay down rather stringent injunctions on the artist; and they have gone even to the extent of condemning as sinful (cf. Plato) the creation of anything that is not suggestive of the Divine and the Eternal, but that simply commemorates the transitory or the fleeting emotion. They forbid the commemoration of man and his material activity, such as dining, courting, hunting etc. "Better an ugly deity than a perfect human being" are Shākrāchārya's words. This explains the dearth of landscape painting and portraiture in our ancient art.

The Hindu was a philosopher first and an artist next. He regulated his entire life so as to secure spiritual benefits for his soul. He worshipped his household god, whom he considered as a representative of the Universal One. That way he is extremely religious and unsecular. This unshakable belief in the Divinity determined his art and outlook on life. His ideal life consisted of sacrifices that formed the essence of his artistic endeavour. His art was dedicated to his Ishtadevata who acted as a mediator, as it were, between him and the Universal Spirit. Therefore all Indian art was generally anonymous. Although the artist's name is not available to us for cherishing his memory, his works survive and prove his devoutness, sacrifice and endeavour to reach the godhead. The artists who sculptured the Elephanta and Ellora caves, the Sanchi Gates and the Amaravathi Railings, the artists who painted the frescoes at Ajanta, Bagh and Siguriya, must have the very qualities of their gods for the attainment of perfection in their



masterpieces. Robert Browning in an oriental vein celebrates this annihilation in his *Abt Vogler*. Ethel Mannin's novels, *Pilgrims* and *Ragged Banners*, also elucidate this principle of sacrifice. Ruskin attributes the inferiority of modern productions to the artist's faithless relationship to God :

We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions... There is nothing so small but that we may honour God by asking His guidance of it or insult Him by taking it into our own hands : and what is true of the deity is equally true of His revelation . . . . The snow, the vapour, and the stormy wind fulfil His word. Are our acts and thoughts lighter and wilder than these, . . . . that we should forget...

The psychology of an artist's mind is correctly set out in *Bṛihadāranyakopaniṣad* :

For just as one who dallies with his beloved wife has no consciousness of outer or inner, so the spirit dallying with the Self whose essence is knowledge, has no consciousness of outer or inner.

Śrī Śaṅkara expatiates on this state of oneness with God with utter consecration unto Him, in *Śhiva Mānasa Pāja*, v. 4, (*Ātmatvam Girijāmatih. . .*) :

Thou art my Ātman, my intellect is Girijā ;

My sense-organs are Thy attendants ;

This body is Thy temple ;

Ministering to the enjoyment of the objects of  
the senses is but my worship to Thee ;

My sleep is samādhi ;

All my moving about on foot is the act of pradakṣhina ;

All the words spoken are hymns to Thee ;

Whatever works I do are Thy worship, O Sambhu !

The Indian artist projects at the start his own *gunas* or characteristics, such as goodness, mercy, beauty, cruelty, pity, anger, kindness, love, hate, etc., into the ideas of others. Then on these finite concrete steps he seeks to

rise to higher things. He radiates not only his personality, but also his thoughts. When he has attained to an abstraction, it may not be necessary for him to represent his abstract idea unto himself; but it becomes necessary for him to think out how to represent the abstract idea to others. *Darshanopanishad* lays down that the images are meant for the teaching of the ignorant:

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः ।

अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥

The Yogis see Shiva in the Self, not in the images; the Images have been created for the sake of contemplation by the Ignorant.

In other words, symbols are essential for the propagation of invisible conceptions for the benefit of others. Language is such a symbol, music is also such a symbol of no less importance. That we rise from the concrete or the finite to the abstract or the Infinite is a truth expressed as long ago as creation began. *Ishavāsyopanishad* says:

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥

The Real and the Unreal, he who knows them both together crosses Death through the Unreal, and attains Immortality through the Real.

God in the purest and highest abstraction has no qualities or attributes. He is how we make Him. He is in truth Nirguna Sat-Brahman.

These ideas of abstraction are primarily devotional and philosophical, and are "remote from the tendencies of modern life". In the realm of love and spirituality these abstractions centre round the non-physical attachment between Rādhā and Krishna which has been so gloriously celebrated by the Indian artist in his pictorial representation of the Nāyikā lore. In the philosophical realm the

yogic beatitude is figuratively described as a "Flame in a windless flight"; and the yogic detachment is sublimely expressed in the statement, *Padmapatramivāmbhāsa* (like a drop of water on a lotus leaf); and these are portrayed in the statues of the Buddha at Anuradhapura, Sarnath, Lalitagiri, and other places, and of Dhyāni-Shiva at Elephanta. They are monuments in stone of these grand ideas and would illustrate to the westerner the truth of Wordsworth's definition of poetry as "emotion recollected in tranquillity". They are expressive of the static equilibrium of existence. The dynamic state is best expressed in the image of Natarāja in the Madras Museum and at Shri Sailam. No one has excelled the Indian artist who symbolizes destruction and creation in the same breath with such a unity, vitality and rhythm.

Now what exactly are the ways and means by which we could set out ideally these conceptions of love and life, of growth and decay, of destruction and creation, and the progress of the individual self towards the Universal Self to become part and parcel of It? Our ordinary language is not universal. But there is the language of Art which surmounts the bounds of provincialism and makes a universal thought universally understood. Its primary letter is symbolism, consisting of gestures, mudras, and poses. All these have been set down in great detail in our ancient texts. Without the use of these signs no greatness in Indian art can be attained; without an understanding of these signs no specimen of Indian art can be duly appreciated. For, in Indian art "the scheme of physical sense-perceptions are rejected". It was built on other solid foundations. The procedure of the Indian artist was first "to get a focus within the mind to discover a psychological standpoint, and from there, and in accordance with the subtler laws

and conventions of an inner vision, create a world that is unique and stands by itself. The aim was to build from within, but not from without; not even from without inwards. . . It is not the physical nature but the psychological nature that the Indian artist represents."

To the Indian artist the foundations for his artistic ideas were above, and they branched out downward like the branches of the ancient Fig Tree, which alone is the "Bright One, that is Brahman". The artist's world "is therefore the basic world, the world of fundamental truths and realities behind the universe of apparent phenomena. It is this that he contemplates, this upon which his entire consciousness is concentrated, and all his art consists in giving a glimpse of it, bodying it forth or expressing it in significant forms and symbols."

Art is thus both an inhibition and an exhibition: inhibition in that it is ever humble, non-egoistic, and represses every desire to show itself; and exhibition because the Divine in it still comes out, naturally, like the melody from a bulbul's throat, or the charm to the lotus. There is no volition or desire for effect; there is, however, the will and the determination on the part of the artist to see himself duly beautiful amidst his beautiful environs of the universe in a process of identification with them. Therein only lie all the motive, the execution and the end of all art. It is perfection of action, *Karmasu Kaushalam*. As Robert Browning has lucidly put it:

Where dwells enjoyment there is He :  
With still a flying point of bliss remote,  
A happiness in store afar, a sphere  
Of distant glory still in view.

Art is therefore a mode of delightful living in tune with oneself, one's environment, and the Divine!

P. SAMA RAO

# FOHAT

By JOSEPHINE RANSOM

*This concludes the series of three articles on Some of the Deeper Teachings of "The Secret Doctrine":*

THE first mention of Fohat is in Stanza 3, shloka 12—  
"Then Svabhavat sends Fohat to harden the Atoms".  
In what follows some repetition is necessary and unavoidable to get a clear notion of what Fohat is. The word Fohat is a Buddhist term and denotes many things, many displays of the One Life presenting itself in countless ways.

Trying to trace the nature and function of Fohat takes us from pure abstractions, through the regions of the formation of the innumerable great or small universes which are aggregations of forces, to the atomic states of our universe.

First, let us consider some of the abstractions. Svabhavat is that Father-Mother (so difficult to comprehend) who "spin a Web," and "this Web is the Universe spun out of the Two Substances made in One, which is Svabhavat". Born of the relation of the Two is Fohat, which emerges out of the "Darkness" to set Spirit and Matter into conscious relationship—thus becoming Their Son, the cold flame born of the Light of Matter, Mother, and the Fire of Spirit, Father. Fohat is beginningless and endless in its own nature.

<sup>1</sup> See our April and June issues for the previous articles.

Fohat dissociates and scatters the Atoma, the Sons, "which expand and contract through their own hearts". For the Atome are those "holes dug in Space". They expand when the "Breath of Fire is upon them," which means that no limit is set to their interior movement, but the "Breath of the Mother" sets limits or contracts them by the terrific momentum of the solidity or mass of eternal Matter-Mother, Substance, which resists the expansion. This pressure "hardens the Atoms" by limiting them to definite size and shape. And "each is part of the Web . . . and each becomes in turn a World," for each has in it the nature of the "Self-Existent-Lord" whose Breath Fohat is. And here, too, is that *Man Pattern* to which we have previously referred, the "Force of Divine Man, the Sum Total".

After certain cosmic states are established there comes the stage when the "Primordial Seven" (the Dhyān Chohans) are stationed in their Great Cosmic Duties and They embody in Themselves the Atoma to which They, in turn, give a special movement, and the force of Fohat is now turned in its circumscribed area and becomes the "fiery Whirlwind," running "circular errands" within itself. (See cosmic structure, given first in *The Ancient Wisdom*, by Dr. Besant, and then in other books.)

"Fohat is the Steed and Thought is the Rider," or, Fohat is the "One Life," for he brings about the vast changes that we call unmanifestation and manifestation. He moves from being the "Unknown One, the Infinite TOTALITY, into being the Manifested One, or the periodical Manvantaric Deity". He is the Universal Mind which is the Creative Logos four-natured because triple and yet synthesized as One. He calls into activity the "Hosts of the higher creative Dhyān Chohans" and he, the Voice within each Spark or Atom, joins them together in these vast aggregations and calls out of the deeps the Lipika to

circumscribes karmically the nature of the field of the new manifestation. Also the power of Fohat comes into action as the One Supreme and Eternal Wisdom, and is by "the action of this Manifested Wisdom, or Mahat—represented by these innumerable centres of spiritual energy in the Cosmos—the Reflection of the Universal Mind. . ."

Fohat calls to the innumerable Sparks and joins them together, for he is at once the *manifested* substance, the One Element, and also composes all the differentiations which in their combinations make the seven principles of Akasha, and by differentiating it into various centres of energy sets in motion the law of Cosmic Evolution, the seven Planes with all their activities.

"Fohat, then, is the . . . transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL . . ." In this mode of activity Fohat performs the function of "Pervader". He is Vishnu—*Vish*, the Pervader, "the Manufacturer, because he shapes the atoms from crude material" (i.e., the "holes" he has already in his creative aspect dug in Space). On the cosmic level Fohat is present in the constructive power that carries out the formation of things . . . following the plan in the mind of Nature, or in the Divine Thought (his own). He is the messenger of a cosmic and human Ideation, the active force in universal life.

It is most significant that Fohat is described as striding through the seven regions of the Universe in three steps; thus revealing the esoteric doctrine that the One Fohat in his three aspects is the triple controlling Power of the Logos as Will, Wisdom and Activity—Shiva, Vishnu, Brahma—Father-Mother, Son and Holy Ghost. In Theosophical literature we find the operations of these three

Aspects explained with great lucidity, stating plainly what with difficulty one finds in *The Secret Doctrine*, though one must say that in *The Secret Doctrine* there is a richness of suggestion in each statement which all other literature seems to lack.

Then comes another stage in the objectivization of Fohat, the objectivized Thought of the Gods, the "Word made Flesh," for the Three and Seven "Strides" refer to the seven cosmic spheres inhabited by man as well as the seven regions of the Earth. For the three strides are the activities of the three Logoi, and the seven the planes of the great Cosmos, and their repetition or reflection in the seven planes of our small Cosmos. "The three strides relate metaphysically to the descent of Spirit into Matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes Life."

This passage is important for it plainly indicates that Fohat, the One Life, is the Spirit which becomes, within Substance, the Matter or Energy of a Universe, its Logos, then this One-yet-threelfold Logos falls as a triple ray into the Spirit, or rather, forms another phase of activity of the One on the way to manifestation. Then, the First Logos of this triple Ray becomes one of the aspects of the World Soul, a process that is repeated when the First Logos unites with the other two aspects of Himself at the formation of a human Soul. The three thus unite in evolution and make again a triple Oneness; and this is the stage peculiar to a Man creature.

It is at this stage that the "Life," or Fohat, becomes the hidden Kundalini within the framework of his physical nature. The three are conjoined as Sushumnā, Idā and Pingalā and are the everlasting "call" of the One to Self-realization. It is to be noted here that it was to this work



of Self-realization that H.P.B. appealed to Fifth Root Race man.

In the cosmic formation of *Man* Principles, which human man repeats, "the Divine Soul or Buddhi, though a mere breath, in our conception is still something immaterial when compared with Divine Spirit (Ātmā) of which it is the carrier or vehicle". "Fohat in his capacity of DIVINE LOVE . . . is shown . . . trying to bring the pure Spirit, the Ray inseparable in the ONE Absolute, into union with the Soul, the two constituting in Man the Moxan, and in Nature the first link between the ever-unconditioned and the manifested."

It is not easy to realize that *all* the stages of Manifestation are becomings, not changes, that the One always IS, but can and does exhibit Itself in many ways—we might say a certain number of ways, the laws of a given Universe—and is never other than Itself whether described as Spirit and Matter, or as First, Second or Third Logos, or as the Dhyān Chohans, or the Lipika, or the Gods in their Imperial Robes who rule the Elements, the "Garment of God," or as Man, the truly powerful reflection of all that IS. He, Fohat, is the Eternal and the ephemeral, the Immortal Changeless and Timeless, and is also brief mortality and the split second of time.

In cosmic activities Fohat is described as the "Light of the Logos," the hidden "spirit" of ELECTRICITY, which is the LIFE of the Universe. The Logos, triple in nature, shows Himself as objective matter, subjective thought and the link between them. "The whole manifested solar system exists in its Sakshma (subtle) form in this light or energy of the Logos. . . ." While the whole Cosmos in its objective form is the Word of the Logos. In fact Fohat exists in all the conditions of the solar system, whether as the One, the Three, the Four or the Five or the Seven of

all the changes that are rung by the One. "On the Cosmic plane he is behind all such manifestations as light, heat, sound, adhesion, etc." "As an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life, omnipresent in every atom of Matter."

From this point we can study the movements of Fohat in all the energies of Nature, and by studying the phenomenal universe attempt to understand the nature of the acoumonal. For the energies of Nature are defined by Occult Science as "supersensuous effects in their hidden behaviour and as objective phenomena in the world of sense. . . . They all pertain to, and are emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES."

There are many other most interesting statements in *The Secret Doctrine* about the operations of Fohat in its manifold permutations. The few we have considered are sufficient to help us to perceive the simplicity of the nature of the One Life, which yet contains within itself all the multifarious operations in our own and other universes. It is indeed all-important to know the One in the Many. How to do this is the basic instruction in all Occult Teaching.

JOSEPHINE RANSOM

# "A HISTORY OF THE JEWISH PEOPLE"

By HENRY C. SAMUELS

IT was interesting to read, in THE THEOSOPHIST for February 1949, Mr. Jinarājadāsa's views regarding the Jewish people, in connection with his review of *A History of the Jewish People* by Max L. Margoles and Alexander Marx.<sup>1</sup> I have also read the reply to this from Mr. Louis B. Ball in the issue of August 1949, and later a further comment from Mr. Jinarājadāsa in the issue of March 1950.

First of all I wish to say that Mr. Jinarājadāsa has done a great service to the Jewish people in many ways, and especially by his frank statement regarding certain defects in their characteristics which hinder the progress of their mission. Mr. Ball's reply and his explanations are well presented, but, if I may say so, the spirit in which Mr. Jinarājadāsa speaks is rather ignored by him. The stand that he takes leans very much on the technical side of human relations, which is the cause of "never-ending" arguments. But to my best view that is not the basis for Karma adjustment, which is the gist of the subject before us.

Mr. Ball points to the fact that all groups are generally evasive regarding their own shortcomings, as the authors Margoles and Marx apparently are in their *History of the Jewish People*. That contention is true, but as Theosophists we may well point sharply to even one outstanding

<sup>1</sup> The Jewish Publication Society, Philadelphia, Pa., U.S.A.

fault which stands in the way of advancement, regardless of the many merits a group or individual may possess. Indeed, the Jewish people have fine and outstanding merits, but there are strong hindrances that must be overcome before such merits can fit into the needs of the Divine Plan, at least as I humbly see it. But it may be said, as Mr. Ball indicates, "Why point to the Jewish people in particular? Look what others have done, and are still doing." But the situation of the Jewish people often comes to the forefront, for they have a responsibility which follows them, because it was ignored by a majority of Jews in past ages and is still far from being fulfilled.

I think that the laxity in the mission of Israel commenced in the Temple of King Solomon, when its rites and worship became polluted with animal blood sacrifices of primitive religion, which could not possibly fit in with the mission of Israel. All the voices against that practice seemed to be of no avail. The prophets have variously stated that those things do not belong to Israel.<sup>1</sup> Those and other misdoings reached their peak, obviously so, with the stoning in Judea of the great World Teacher or His direct disciple, Rabbi Yeshuah, who is called Jesus. Other groups have done similar things, of course, but it seems certain that there was an unusual trust and significance in the mission of Israel, and the Karma of transgression or laxity is therefore very heavy. We know that in time and with right effort all Karma is balanced as helpfully as possible, but such effort has not been forthcoming to an appreciable extent.

Of course Karma must surely deal differently with people of the Hebrew faith as a whole, for many of the Hebrews of old who are also now in the Hebrew faith were not citizens of Israel and Judea, and doubtless many

<sup>1</sup> See Jer. 7: 22-23; Ps. 50: 7-13; Isa. 1: 21-20; etc., etc.

Hobrows in the present-day were not Hebrews in the past. Such is also the Karmic situation with those individuals in Judea who took the right stand in those times of stress. Therefore we may find many Hebrews, thousands of them, who readily "melt in" so to speak with different religious groups, while other Hebrews who rightly are Jewish cannot do that, for obviously there is much weight of Karma in their way.

But we also know that people with true spiritual intent usually find a way to do what is right. Thus, for example, in olden times, people of different faiths and nations readily joined into the Essene community in Judea which was the community where Jesus was brought up, and the Essenes who were Hebrews had no difficulty to embrace them into their life and mysteries. However, writings regarding the Essenes indicate that they were not very practical in their methods. We note, for example, that they had not provided the necessary protection for Jesus from political suspicion and popular prejudices. There are also indications that individual Essenes rallied to the mission of Jesus, but not as a community. But however that may be, we know that in our own day there are many thousands of Hebrews in various churches who are united with them, either as regular communicants, or in some other forms, and they are greatly appreciated there. Why is that so? It is because most of those people knew of the Master in the past, and their love for Him continues through the ages, and so they line up with the best expression of His teaching that they can find. Many of those people doubtless formed the Hebrew throngs in Judea, who, as the Scripture informs us, followed the Master, and they have honoured Him in the highest.

But most Jewish people as such have so far not taken the step—to take the Master and His messages into their

hearts, and to make the best of that situation, and of the greatness of His message in their own blessed ways, which certainly they can do, and surely it is still expected of them. Blessings, if that had been done in the first place, it might have prevented the paganization of our Master into a propitiation or blood sacrificial substitution for sin, which is not at all Christian, and which most Hebrews rightly reject, along with many other people. Yet it is that Christian Fundamentalism that is usually contacted, even in advanced churches or Christian bodies, and the Church as a whole is therefore sadly in need of a newer Christian spirit and effort, as indeed Jewish people can express it; the worship in spirit and in truth as the Master taught, and as best as we know in the light of the Divine Wisdom.

Most Theosophists, Hebrew and all others, know of course that we are not members of the Theosophical Society by accident. We also know something of the Divine Wisdom, and of the true significance of Christ-Emanu-El, or the World Teacher, and the great and blessed meanings thereof in the light of true wisdom, and as Jesus taught so greatly, so beautifully! But I venture to ask quite frankly—of Hebrew Theosophists in particular, since that is our concern here—are we making efficient use of our Theosophy in connection with the faith of our birth? Christians of the Catholic and Protestant faiths have their tasks, and as Hebrews we have ours. Hebrews are also Christians, no less than Catholics and Protestants and others are. Who dares to say that we are not! I was brought up in a strictly Jewish or Hebrew orthodox home and community, and the hope of the Messiah was fully a part of our daily lives and prayers. It was a limited view of the "Anointed One," and yet He was one who would come to help all people, and bring peace to the world. Our

limitations of the Great One was peculiarly Jewish & Hebraic, while the limitations of our co-religionists were and are peculiarly theirs. But as Theosophists it is our great privilege to be closer to the truth of His being, of His work—to know something of its great importance in human evolution, of His relationship to humanity, and of His periodical coming to the world. The question is what are we doing about it, as Hebrew Theosophists?

If we go about hushing our voices, "shn-shn-shu-shu," because we may be called "converts" etc., then when and how are we going to do something through Theosophy for the faith of our birth? After all, they do not know the things that we know as Theosophists, and if we say nothing about it, then it will simply go on that way, at least for a much longer period than it should, and the Karma of that "shn-shu" business is largely ours, though of course everybody has access to Theosophical literature, which is the greatest in the world, and to learn more of the Divine Wisdom, and every one who believes in Brotherhood can come in direct contact with the Theosophical Society.

The fact is that there are now comparatively large Catholic and Protestant bodies who freely affirm the truth of reincarnation etc., and in like manner they speak of Christianity true and beautiful, as best as they know of it, and they refer to Christ and Jesus as two different individuals. Yet only some thirty years ago it would have been most daring to say in almost any church that Jesus is not the only Son of God; that He is not God Himself, at least in the sense that they taught and still teach to some extent. It is different in many churches now. But when we enter a synagogue or even a reformed temple, we may see and hear much that is helpful and beautiful, but beauty and life of Emann-El, of Christ and Christhood veiled in a thousand ways, so to speak, and on the whole

it is the same now as it has been through the ages. In Heaven's name, let us do something about it.

It is obvious that our synagogues and temples mean little to the new generation, excepting that to please the old folks and for mere convention they attend services, on the holy days especially. I have noticed that in the synagogue when the "Kohanim" ascend to the Ark to recite the Aaronic blessing, and when they adjust their "talitim" over their heads for that purpose, the young people look confused, as if to say "What is it all about and why?"

I have nothing to say about that form of blessing, whether it should be continued or changed, but it is an example of the situation. It is often difficult to maintain order in an orthodox synagogue, simply because the service is steeped in tradition, in which modern folk have no direct interest in relation to their inner vision and aspirations, in relation to the newer requirements in the Hebrew endeavour. If we Hebrew Theosophists cannot bring about an impetus for some adjustment in the right direction in that connection, then who will?

I have published a little booklet entitled *Our Hebrew Faith*, which is meant especially for Theosophists and all Christian people, which certainly includes Hebrews. Help and co-operation is needed so very much. Wake up, Hebrew Theosophists! Let me hear from you.

HENRY C. SAMUELS

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\* Meaning "priests" who are Levitic Hebrews (not really Jews). A number of them remained in Judea after the dispersion of the Kingdom of Israel, to serve in the priesthood. Levitic Hebrews are of the tribe of Levi, as Moses and Aaron. "Kohanim" claim lineage in Aaron, and "Levites" who assist the Kohanim claim lineage to Moses.

\* The "talith" is the praying shawl, containing four fringes in its four corners, having esoteric meaning. The taliths used by orthodox Hebrews are usually large enough to cover the whole body. Modern folk and young people generally use smaller shawls of varying size.



# THE GREAT WILL IN EVOLUTION

By D. JEFFREY WILLIAMS

AS an attribute of the spiritual Self in man, we have to take the will for granted. As a foundation or substratum, the will is out of sight, so to speak, but Atlas-like, it holds up the pillars of our personal edifices. Or perhaps it would be more true to say that the shadowy representative of will in the illusory and chaotic territory of the personal life is allowed something of a free rein and a considerable amount of latitude and licence. In the personal life the will is reflected in our desires. Our desires are attracted and aroused by things outside ourselves, things which we invariably try to grasp for ourselves.

But the real will in man is—to quote from *A Study in Consciousness*—"one in kind with that which sends forth supports and calls in the worlds". That is something we do not always remember even when we come to feel, intuitively, that that happens to be true. In the real, in the world of the spiritual, substantive man, the will is always one in kind with that which sends forth and calls in the worlds. But in man that is four or five removes away from his real Self, in man derivative, in man the effect or the shadow, that will is seen inverted, reflected, and made the sport and plaything of all sorts of desirable things. God has filled the world with desirable things in order to arouse man's desire for them, and to go after them and fight for them. That is a very necessary stage.

What we call the "will to live" is a reflection of the will of the ever-continuing, ever-existing Self. The will-to-live is fundamental where our personal lives are concerned, and, like the will of the apiritnal Self in us, we have to take it also for granted. The will-to-live is instinctive. Thomas Hardy described it as "an irresistible, universal, automatic tendency, which pervades all life, from the meanest to the highest". In all sentient creatures, including human beings, the will-to-live translates itself, as Dr. Besant once pointed out, as the desire for happiness. "The nature of the Self is bliss. Throw that nature down into matter, and what will be the expression of the bliss-nature? Desire for happiness, the seeking after desirable objects, which it imagines will give it the happiness which is of its own essential nature, and which it is continually seeking to realize amid the obstacles of the world. Its nature being bliss, it seeks for happiness, and that desire for happiness is to be transmuted into will. . . . Has it ever struck you how surely you are justifying that analysis of your own nature by the way you accept happiness as your right, and resent misery, and ask what you have done to deserve it? You do not ask the same about happiness, which is the natural result of your own nature. The thing that has to be explained is not happiness but pain, the things that are against the nature of the Self, that is bliss. And so, looking into this, we see how desire and will are both the determination to be happy. But the one is ignorant, drawn out by outer objects, the other is self-conscious, initiated and ruled from within. Desire is evoked and directed from outside; and when the same aspect rules from within, it is will. There is no difference in their nature. Hence desire on the Path of Enrthgning becomes will on the Path of Return."<sup>1</sup>

<sup>1</sup> *An Introduction to Yoga*, pp. 118-119.

The will-to-live seems also to translate itself into an instinct of self-preservation in moments of danger, when some rather surprising things are done under its influence. That instinctive action we share with the animals.

Taking a wider view we find that the great Will is locked up in everything, in every being. It is imprisoned in and is mastered by matter. That which is Universal Will becomes subject to limitation, subject to a law that is imposed upon it from outside. The great Will is in the movement of the planets. These are governed by law. The great Will is apparently at rest within the mineral. But the mineral dreams of something beyond itself. The great Will "works onwards undeviatingly along the path of evolution, and compels all to travel along that path, and still leaves to each to choose his own method of going, and the fashion of his unconscious working". That imprisonment of the great Will in everything is often called the universal sacrifice, the "dying in very truth that we might live".

From this point of view, it does not seem to matter very much what particular theory of evolution we accept. One view will emphasize the enormous part played by external influences, by natural selection, by the selective and modifying influences of environment, and another will stress the so-called creative or emergent aspect, the urge to change from within. Both aspects are true on a long-run view. Both are essential to a complete view of the evolutionary processes. In the sub-human kingdoms the influences of external impacts, pressures, that are often violent and explosive, are overwhelmingly important. There is little or no urge or pressure from within in the lower kingdoms. Even if we agree with Dr. Beaumont's statement that "responses of consciousness to external stimuli in the mineral kingdom are greater than many quite realize," the fact of it

remains that in those kingdoms it is the impact from without that always brings about the response.

I seem to feel that there is much in the occult theories concerning group-souls and permanent atoms that may be regarded as an attempt to meet the scientist on his own ground. Life or consciousness in the mineral has to evolve, or in other words, has to learn, as a result of infinitely varied impacts from outside, to refer those impacts to a world outside itself. It has to learn to realize *as its own* the changes which it very slowly undergoes in consequence of those external impacts. The great Will provides an infinite variety of impacts on the outside, and at the same time, in the Monadic life and consciousness of the mineral, it has an infinite potential capacity to respond from within.

The apparent purpose of the activity from without and from within is to bring about an ever-growing response, and as a result of repeated response to learn to refer those outer impacts to an outer world.

In the lower kingdoms of nature, the evolution of each being, as Dr. Besant suggests, "depends chiefly on the cherishing life of the Logos, and partly on the co-operating guidance of the Shining Ones, and partly on its own blind pressure against the limits of its enclosing form". Dr. Besant further remarks: "I have compared the evolution through the mineral, vegetable and animal kingdoms to an ante-natal period, and the resemblance is exact. As the child is nourished by the life-streams of the mother, so does the protective envelope of the Group Soul nourish the lives within it, receiving and distributing the experience gathered. . . ."

"It is on the physical plane that consciousness must first evolve into Self-consciousness, must become aware of an external world that makes impacts upon it, and it must learn to refer those impacts to an external world. . . . By

prolonged experience it will learn to identify itself with the feeling of pleasure and pain that follows the impact and to regard as not itself that which touches its external surface. It will thus make its first rough distinction of 'Not-I' and 'I' . . . This fundamental distinction between subject and object will ever remain."

"The hammering from outside . . . causes the difference of 'without' and 'within' to arise in consciousness."

That, obviously, is a great step forward in the evolution of the mineral. We can see, looking backward, that the whole purpose seemed to be to bring about that great change in consciousness. This fundamental distinction between subject and object remains for ever, this achievement, if we may so call it, is the basis of all future development in the realm of consciousness. It marks a stage that is as important and significant as that of individualization, when consciousness becomes self-consciousness and evolution passes onward from the animal into the human kingdom. It is as important, too, as the stage that is called the First Initiation, when evolution, in representatives of the human kingdom, enters on the path that leads out of the human into the superhuman kingdom.

If we can talk of purpose in evolution, it is clear that we must have a spiritual as well as a physical process in mind. In fact, it seems clear that physical evolution is a means to an end, and not an end in itself. This is to be seen in the evolution of the mineral kingdom, for the response to external stimuli there is not only greater than many imagine, as has before been mentioned, but we are told that in some directions the response shows a dawning of consciousness also in the astral permanent atom.

D. JEFFREY WILLIAMS

*(To be concluded)*

# GOETHE AND REINCARNATION

By ERNST PIEPER

REGARDING Goethe's attitude to the idea of repeated incarnations, to which Dr. Carl du Prel, in his work, *The Philosophy of the Mystic*, gave the name "Palingenesis," a few quotations are given below from Goethe's writings bearing on the subject. It must first be mentioned that for the idea of repeated human embodiments, the term "Reincarnation" is used in preference to "Palingenesis," because, by the latter term, not only rebirth is implied, but also such things as the revival of a custom and other renaissances.

Let us consider what Goethe himself has to say. In a conversation he had with his friend J. D. Falk, on January 25th, 1818, (the day of Wieland's funeral), he said: "I am certain that, just as you see me now, I have been a thousand times before, and hope to come a thousand times again."

In August 1815, Goethe expressed to Boisseree the opinion that he had certainly lived before under Hadrian: everything Roman attracted him involuntarily. Boisseree must also have been incarnated there about the same time. In the collection of sayings, *God, Soul and World*, the same thought is also found in the following form: "That to which Earth has once given birth, comes again back to the world." This thought is brought forward again in the first verse of his "Song of the Spirits over the Water":

The soul of man  
Is as the water,

prolonged experiences it will learn to identify itself with the feeling of pleasure and pain that follows the impact and to regard as not itself that which touches its external surface. It will thus make its first rough distinction of 'Not-I' and 'I' . . . This fundamental distinction between subject and object will ever remain."

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The soul of man  
Is as the water,



From heaven descending,  
To heaven returning,  
In ever-repeated  
Alternation.

From Eckermann's *Talks with Goethe* (Leipzig, Reclam Jr.), can be given some particularly striking excerpts, which bear witness to how Goethe, even when advanced in years, held fast to the thought of rebirth.

"When one is seventy-five years old," he said cheerfully, "it is inevitable that one should sometimes think of death. This thought leaves me quite content, because I am fully convinced that, by its nature, our soul is an indestructible being. It is a forthgoing process, from eternity to eternity. It is like the sun, which only to our earthly eyes appears to go down, yet in reality never sets but unceasingly shines forth." "My belief in continuance of existence arises in my mind from the conception of activity: for if I work unceasingly, right up to the end, nature should, by rights, assign to me another form for the continuance of my existence."

From these statements, it is not quite clear whether the aged Goethe actually thought of reincarnation, or of a continuance of life on other levels of being. But the young Goethe expressed himself much more clearly and definitely in this respect. For example, in a letter which he wrote to Wieland, in which he discusses his relationship with Frau von Stein, he says: "I cannot explain the significance, the power, which this woman holds over me otherwise than by transmigration of souls. I doubt not that we were once man and wife."

Likewise, in a poem dedicated to Frau von Stein, he writes:

What does our fate prepare for us?  
Why is our bond so pure and true?

Surely you were in lives now past  
 Either my sister or my wife,  
 And every mood of my being knew.

This poem was written in the year 1776. Three years later, Goethe wrote to Frau von Stein :

"When I again come back to earth, I will pray the Gods that I may only love once, and, if you were not so much in enmity with this world, I would ask that you might be that dear companion."

And in December 1781, he wrote to her : "Herder's words regarding transmigration of souls are very beautiful, and will please you, for they correspond to your own hopes and reflections."

Finally we come to the interesting chapter "Hafiz and Goethe". Goethe was seventy-five years old, when, on the 17th of June 1814, in Bad Berka, through Hammer's translation, he became acquainted with the great and unsurpassed Persian poet Hafiz, who lived around 1800 to 1888. Did he not encounter a former incarnation of his own, in this divine poet, who gave to the world the following incomparable, deathless lines, in his *Divan* ?

Within the heart of youth, oh plant, ye elders,  
 These teachings wise, from out the book of virtue :

That whoso aims your heart to wound and injure,  
 May find therein a mine of richest treasure.

If you are stoned by enemies relentless  
 Then like the fruit-tree, drop rich fruit upon them.

When dying, be great-hearted as the oyster,  
 Who for its death-blow precious pearls doth offer.

The *Divan* of Hafiz inspired Goethe to write the three hundred poems of his *West-Eastern Divan*, wherein he again plays the part of Hafiz (whom he had previously). Here was his Weimar, there was his

Napoleon, there the Emperor Timur; and both were patrons of the great writer. Here in Weimer he had his protector and friend in the person of the Grend-Dnke; there in Schiraz a member of the ruling family, Muzzaffer, was friend and protector of Hafiz. Here at Weimar was the lovely Ilm; there in Schiraz the stream Roknabad. There Hafiz was loyal to the Koran, knowing by heart all the seventeen versions of it. Here Goethe was a knower of the Bible. He recognized Hafiz as his forerunner, and says: "I am quite like thee in having taken the noble picture of our holy books to myself."

So Goethe found himself agsin in Hafiz, to whom he addressed his acknowledgment of this in the following lines:

What though the whole world should sink,  
Hafiz, with thee, with thee alone,  
Let me compete; joy, misery  
Shsring like twins together.  
To love like thee, to drink like thee,  
Shall be my pride, true life to me.

Let us now consider two examples from the work of Hsfiz in order to see what Hafiz meant to be uederstood, in his mystical language, by "love" and "wine":

When the light of heavenly love  
On thy heart and soul doth fall,  
Thou, by heaven, more beauty hast  
Than the sun in its celestial hall.

From the copper-stain of earth-life,  
Like the wanderer, wash clean,  
And through alchemy of loving  
As fair gold shalt thou be seen.<sup>4</sup>

<sup>4</sup> Translated from the German translation of v. Rosenzweig  
Schwanau.

By "wanderer" Hafiz meant us to understand the wanderer on the path of God's love, or the wanderer on the "Path" of Theosophical literature.

And what did his mystical nature understand by 'drinking'? Let us hear what he meant thereby :

Reach here the wine-filled drinking bowl,  
That uplifts the spirit, the heart makes whole.

I mean the wine of immortal life,  
Liberating from sinful earthly strife,

Which in man's heart sweet emotion ensures,  
Breathing fire in the spirit which ever endures.<sup>1</sup>

Very definite is Goethe's acknowledgment to Hafiz, in the following lines :

Hafiz, to match oneself to thee  
One would strive in vain !  
Like as a ship with majesty  
Cleaveth the foaming main ;  
With canvas set right joyfully,  
Cool and proud it sails ;  
Yet, when the sea storms shatteringly,  
Like rotten wood it fails.

That Goethe here thought of Persia as his former homeland is scarcely to be doubted, for does he not say in another poem :

In thought between both worlds  
To balance I think good.  
To journey 'twixt East and West  
Seems to me best.

In his assessment of the world and men, Goethe is very much like Hafiz. For instance, when advanced in years he said that when he recollected all the really happy

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<sup>1</sup> Translated from the German translation of Frederick Bodenstedt.

Napoleon, there the Emperor Timur; and both were patrons of the great writer. Here in Weimar he had his protector and friend in the person of the Grand-Duke; there in Sohiraz a member of the ruling family, Muzaffer, was friend and protector of Hafiz. Here at Weimar was the lovely Ilm; there in Sohiraz the stream Roknabad. Then Hafiz was loyal to the Koran, knowing by heart all the seventeen versions of it. Here Goethe was a knower of the Bible. He recognized Hafiz as his forerunner, and says: "I am quite like thee in having taken the noble picture of our holy books to myself."

So Goethe found himself again in Hafiz, to whom he addressed his acknowledgment of this in the following lines:

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moments of his life, a few hours only stood out, "and then, wherever I happened to be, I was always alone". And what does his forerunner, Hafiz, say:

Earth's happiness is not worth the injustice men suffer,  
 And joys of life not worth its many pains.  
 Nor is enjoyment lasting seven-thousand years  
 Worth the affliction of seven days of grief.<sup>1</sup>

So Weimar was for Goethe the refined mirror and renaissance of what Schiraz was for the God-drunken poet Hafiz, who sings his own song as follows:

Breath of violets through my song  
 Drifts, and scent of roses;  
 Envy and wrath it cannot feed,  
 So full of sweetest perfume.  
 Beauty alone it serves with joy,  
 From all things vulgar turning!  
 Who beauty does not love to see,  
 On his head strew ashes!  
 He is born blind, for daylight comes  
 Only where beauty flashes!<sup>2</sup>

ERNST PERL

<sup>1</sup> Translated from the German translation of v. Rosenroth's Schwann.

<sup>2</sup> Translated from the German translation of Frederick Bodenstedt.

## REVIEWS

*A Treatise on the Seven Rays.* Volume One, by Alice A. Bailey. Lucis Press Ltd., pp 480. price 18s. net.

The jacket of this book says, "Until recent years the subject of the Rays has been almost unknown to the general public. This is the first time that any extended exposition of this basic and esoteric teaching has been attempted."

Since 1925 the public have been able to read about the seven Rays in *The Masters and the Path* of C. W. Leadbeater and also in Ernest Wood's *The Seven Rays*. The subject of the seven types was dealt with in *First Principles of Theosophy* by C. Jinarajadasa in 1921. It is to C. W. Leadbeater that we owe the first knowledge on the subject of the Rays. He has stated that about 1885 on a few occasions at Adyar the Mahâtma Djual Khool materialized on the "Roof," where there were present T. Subba Row, Mr. Leadbeater and another person. Many talks took place, and on one occasion the Adept gave some instruction on the subject of the seven Rays, premising that he not explain the subject,

there were certain parts that were too esoteric. It was then that Mr. Leadbeater wrote down the table of the Rays, their characteristics, and the type of religion representing the Rays. It is from this memorandum that he wrote a paper for the Inner Group of the London Lodge in 1894, and all the material was made public in 1925.

On such a matter as the Rays no one can decide which among the various exponents on the Rays has given the correct ideas. The statements on the Rays are *ex cathedra* statements which cannot be verified, but the subject is interesting, for if one has the correct information one can understand the various types of humanity and, particularly, what may be their difficulties, so that when one meets an individual of a special Ray type, one can help him more understandingly.

Mrs. Bailey is well known for a large number of works, and it is little doubt that she will be interested in the



*The Soul's Growth through Re-incarnation. The Lives of Elyseus, Abel, Adam and Cain, by C. W. Leadbeater, edited by C. Jinarajadasa, T.P.H. Atlas pp. 140 price Rs. 1-0.*

This volume which is a continuation of the series of the past lives of various individuals, is particularly interesting as a number of well known people appear. The characters include Colonel Olcott, the Co-Founder of the Theosophical Society, Miss Willson, a friend and companion of Dr. Besant, and Monsignor A. A. Wells, once General Secretary of the English Section. The stories are very dramatic and take us to some periods and places not previously visited. A special feature of the book is the comments and observations made by one or two of the characters themselves.

The editor, Mr. Jinarajadasa, contributes an account of "How the Lives Were Written" and an essay on "The Purpose of Re-incarnation," containing suggestive ideas concerning the methods of investigation, the human relationships, and the existence of special sub-groups of Egos.

This series of books forms part of the original material contributed by Theosophists to man's knowledge of the Great Plan and will repay careful study. The work of the soul is to reveal his Arche-

type. "He will act as Confidant, Organizer, as Teacher, or Healer, as Philosopher or Statesman, as Artist, or Revealer, as Scientist or Discoverer; as Saint or Madman; as Ritualist, or Transformer according to the Ray on which he determines to be for eternity."

E. W. P.

*This World and That: An Analytical Study of Psychic Communications, by Phoebe D. Payne and Laurence J. Benditt, M.A., M.D. (Cantab.), Faber, London, pp. 124, price 10s. 6d.*

In this book the well-known authors of *The Psychic Sense*, a trained clairvoyant married to a medical psychologist, attempt to analyse the many aspects of "psychism" from the viewpoint of the everyday life of the ordinary man.

In 1898 Madame H. P. Blavatsky complained that in our highly civilized West, where words have been coined in the wake of ideas and thought, "the more the latter became materialized . . . the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded 'superstition'." Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind." She goes on to say that we have no terms in the

English tongue to "define and shade the difference" between abnormal powers or the sciences that lead to the acquisition of them. Since that date the ideas and thoughts harboured in the mind of the cultured man on the subject of psychism have multiplied, and his understanding has increased, but still there is need of acceptable scientific terms "to define and shade the differences". It is to this work of analysis of psychic experiences that the authors are devoting themselves, in order to bridge the gap between the man of culture and science and the unanalytical section of believers. The term *psi* is today accepted in scientific circles and given to "the mental function by which paranormal cognition . . . and all forms of psychism take place". The aim of the present book is to go into a number of specific subjects concerned with *psi* and allied phenomena and try to get them into some sort of focus. The authors appear to have arrived at the view that *psi* is a single sense rather than a series of mental senses, and that while it is possible to train the *psi* sense as a source of information and knowledge, this does not in itself bring wisdom. There are no dogmatic conclusions arrived at in the book, "the authors have set down experiences in

the matter open for further experiment and discovery. K. A. B.

*Agriculture and Allied Arts in Vedic India*, by A. K. Yegna Narayana Aiyer, Bangalore, 1949, pp. vi, 65, price Rs. 2-8-0.

From the Veda, an "inexhaustible mine" of "highly philosophic and recondite speculations on the mystery of life and the universe," is given, in this little book, a story which is very much "of the earth, earthy," and for which the author feels that he owes us an apology. But no such apology is necessary. To traditional commentators the Veda is little more than a treatise on sacrifices. Even philosophy is more the concern of the Upanishads than of the Samhitās. It is only during the last century, when modern scholars took up the study of the text, it became evident that the four-fold Veds, the fountain-head of Hindu culture and civilization, is also the earliest known document of the human race. The Veda has since been examined by Astronomers and Anthropologists, Biologists and Botanists, Geologists and Geographers. Agricultural and allied data too have been collected already, if not specially

he has no direct access to the Veda and has to derive his material from translations, not always accurate, all his deductions may not be sound. Further, in a book like the Veda, capable of manifold interpretation, it is not easy, as the author sometimes attempts, to fix the meaning of a particular passage. Certain passages must have plural explanations. Another avoidable tendency in the book is to defend always the conduct of the Vedic man. *Soma* may not be an intoxicating drink and may sometimes be the synonym of the Moon, but liquor (*sura*) was in use in Vedic times. The point is that "in matters of social life, it is not easy to pass sentence upon so remote an antiquity, since we know not the precise rule by which they are to be judged". If judge we must, let us remember that if the Vedic people were not all saints, they were not all sinners either. None of these criticisms is, however, intended to underrate the value of the book which is primarily meant for the ordinary reader.

H. G. N.

*Bhagavad-Gita*, by Annie Besant and Bhagavan Das, Fourth Edition Revised, 1950, T.P.H. Adyar, price Rs. 8.

Students will rejoice in the new and revised edition of this Sanskrit-English *Bhagavad Gita*, for

its format consists of Sanskrit Text, a free translation in English and then the word-for-word exact translation of Sanskrit in which the commentator has supplied those words in the original that are understood but not included.

One special feature of the new edition is that the author has borrowed from English for the Sanskrit text the English punctuation marks, and has discarded the double vertical line.

Other useful features are the two Appendices giving readings and new interpretations suggested by Pandit Vradavane Sarasvati of Banaras, and notes made on the author's own copy throughout his many years of scholarly research. The elaborate Word-Index, the Introduction to the Study of Sanskrit which opens new and fascinating vistas to the student, the author's Table of Contents setting forth the Argument of *Gita*, all are most valuable for the one who wishes to make a serious study of *Gita*.

One would wish that the author had adhered to the usual Oriental transliteration known to all both in India and Europe. But no minor criticism can in any way dim the lustre of the scholarly works of such an author as Dr. Bhagavan Das, whose lifetime of research has so greatly enriched our store of philosophic, psychological and religious knowledge. A. S. G.

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C. D. SHORRS,

*Hon. Treasurer*THEOSOPHISTS AT WORK  
AROUND THE WORLD*By the Recording Secretary*

## 1950 Convention

More than a hundred members from outside India have now registered their names for the special 75th Anniversary Convention to be held at Adyar during December of this year. Providing travel, financial and other conditions permit, representatives are expected to attend from the following countries: India, U.S.A., England, Scotland, Finland, Sweden, New Zealand, France, Australia, Pakistan, Spain, Wales, Nether-

lands, Puerto Rico, Czechoslovakia, Malaya, Indo-China, Spain, South ern Africa, Yugoslavia, Denmark and Indonesia. It is hoped that other countries also, from where registrations have not so far been received, will be able to have at least one representative present for this very special occasion.

At this time of world crisis, the meeting together of so many persons, all working with the object of Universal Brotherhood, will surely be an important contribution to the fostering of a spirit of

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Proceeds from the Estate of the late Mr. John T.S. Morris, Vancouver	\$1441.00	...	6,158
			<hr/>
			10,119

real Life and Law. It was discussed at the meeting of the Council held in October at the Lodges in the Section concentrate on "The One" outlined in this course, so that in the Spring of 1951 lectures might be arranged on aspects of the subject. That, for vital propaganda to the public, there should be increasing and deepening of our teachings in persons who are organizing

the Northern Federation held an early Week-end in South-  
r. and Mrs. E. L. Gardner  
in the proceedings.

#### *Pakistan*

The Presidential Agent, Mr. Jussarwanjee, has left for his visit in Europe and the United States of America. There have been made to reinstate at Quetta, which has been since the partition took place and attendances have continued in Karachi where the activity occurs in this Meetings are held every week except Sundays.

#### *Italy*

The annual Convention of this year was held at Turin from 15th June. All Lodges and members were represented and 150 members were present.

#### *Northern Ireland*

The report of the Presidential Agent, Dr. Hugh Shearman, to the 1950 Convention of the members in this country is a very encouraging one. The membership since a separate administration was begun at the end of April 1949 has increased from 61 to 77. There are now three active Lodges, including the new one at Bangor recently formed. Dr. Shearman has regularly visited the Lodges and has noted how widely the various tasks connected with the work are shared among the members. One matter which he considers requires attention is the maintenance of contact with those members who are unable to attend meetings or who are living in remote parts of the Province. For the weekly public lectures in Belfast there has been help from visiting lecturers, including the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook. In Belfast there has been a full and varied programme and a new development is a *Secret Doctrine* study group meeting twice a month. Improvements in the Belfast Headquarters have been made during the year. The Coleraine Lodge has been increasingly active, meeting fortnightly and enjoying larger audiences. The Bangor Lodge has made a prosperous beginning and meets twice a month.

world unity. It is hoped therefore that every effort will be made for as many members as possible to attend this important event in the history of the Society.

### England

A very inspiring and successful Convention was held at Whitsun, presided over by the General Secretary, Mrs. Doris Groves, at which Mr. Sidney A. Cook, Vice-President of the Theosophical Society, was the Guest of Honour. A number of representatives from other countries was present to give greetings at the opening of Convention. The Blavatsky Lecture, entitled "The Science of Spirituality," was delivered by Miss Ianthe Hoskins, M.A. Lord Haden-Guest and Mr. H. S. L. Polak spoke at a special *United Nations* film-show, and Mr. V. Wallace Slater, B.Sc., lectured on "Cosmic Creation and Atomic Energy". The public lecture was delivered by Mr. Sidney A. Cook on "The Ideal in Practical Life," and he also addressed the members.

Reports of warm appreciation for the distinguished and friendly spirit which Mr. Cook, together with Mrs. Cook, brought to the proceedings of Convention, have been received at Adyar.

A report for 1949 presented by the General Secretary at the Annual Convention shows a steady

effort in all directions to consolidate and increase the work of the Society in this Section. Forty-two separate lecture-tours were undertaken by lecturers of the Section and arranged by Headquarters. Individual lectures, too numerous to mention, were arranged directly by the Lodges and Federations. At Headquarters the work continued without much change. Seven Lodges and two Centres have been meeting regularly in addition to *The Secret Doctrines* Class, an Enquirers' Class, a Hall Group and the Order of the Rose Table. An Under-21 Group has been started under the auspices of the London Federation. Students' lectures were given by the Theosophical Research Centre, and a Speakers' Class was begun. The average attendance at public lectures was 112 on Sundays and 100 on Wednesdays.

The Publicity Department reports that 854 enquiries were received, 83 being from outside England. As a result of these 11 persons joined the Society.

There has been a slight decrease in membership, the high percentage of loss being from the lapsing of unattached members. The membership at the end of December 1949 stood at 8,254.

The Study and Training Committee of the National Council has been preparing a study course

1 Universal Life and Law. It was agreed at the meeting of the National Council held in October 1949 that the Lodges in the Section should concentrate on "The One Life" as outlined in this course, so that during the Spring of 1951 public lectures might be arranged on various aspects of the subject. It is felt that, for vital propaganda lectures to the public, there should be an increasing and deepening understanding of our teachings in the members who are organizing the work.

The Southern Federation held an Easter Study Week-end in Southampton. Mr. and Mrs. E. L. Gardner took part in the proceedings.

#### Pakistan

The Presidential Agent, Mr. Jambhed Nusserwanjee, has left for a few months' visit in Europe and the United States of America. Efforts have been made to reinstate the Lodge at Quetta, which has been inactive since the partition took place. Good attendances have continued at Karachi where the greatest activity occurs in this country. Meetings are held every night of the week except Sundays.

#### Italy

The Annual Convention of this Section was held at Turin from 2nd to 4th June. All Lodges and Centres were represented and nearly 300 members were present.

#### Northern Ireland

The report of the Presidential Agent, Dr. Hugh Shearman, to the 1950 Convention of the members in this country is a very encouraging one. The membership since a separate administration was begun at the end of April 1949 has increased from 61 to 77. There are now three active Lodges, including the new one at Bangor recently formed. Dr. Shearman has regularly visited the Lodge and has noted how widely the various tasks connected with the work are shared among the members. One matter which he considers requires attention is the maintenance of contact with those members who are unable to attend meetings or who are living in remote parts of the Province. For the weekly public lectures in Belfast there has been help from visiting lecturers, including the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook. In Belfast there has been a full and varied programme and a new development is a *Secret Doctrine* study group meeting twice a month. Improvements in the Belfast Headquarters have been made during the year. Coleraine Lodge has been increasingly active, meeting fortnightly and enjoying larger audiences. Bangor Lodge has made a prosperous beginning and meets twice a month.



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The Publicity Department reports that 854 enquiries were received, 83 being from outside England. As a result of these 1,000 persons joined the Society.

There has been a slight decrease in membership, the high percentage of loss being from the lapse of unattached members. The membership at the end of December 1949 stood at 8,254.

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President: C. Stearns Judson. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James B. Perkins	P.O. Box 270, Wheaton, Illinois	...
1889	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	...
1901	India	Sgt. Rohit Mehta	Theosophical Society, Banaras City	...
1903	Australia	Mr. J. L. Davidge	29 High Street, Sydney, N.S.W.	...
1904	Sweden	Herr Carl Berg	Östermalmsgatan 12, Stockholm	...
1906	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, N.Z.	...
1907	Netherlands	Frederic J. N. van der Ley	Amstelhof 79, Amsterdam Z.	...
1909	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	...
1909	Italy	Dr. Giuseppe Gasco	Casella Postale 81, Savona	...
1909	Germany	Dr. Viktor Martin Doyken	Rotbochenstieg 40, (91a) Hamburg 39	...
1909	Cuba	Dr. Lorgio Vargan G.	Calle Marcos Garcia 8, Sancti Spiritus	...
1907	Hungary	...	...	...
1907	Poland	...	...	...
1904	Brazil	Mlle Signa Rowall	Vionkato 7 C, Helsinki	...
1909	Czechoslovakia	Tan Miloslav Laicks	Praha VIII—Za stredni 633	...
1909	South Africa	Mrs. Eleanor Hasketh-Lewis	Box 663, Johannesburg	...
1910	Holland	Edward Gall, Esq.	28 Great King Street, Edinburgh	...
1910	Switzerland	Monsieur Albert Saes	79 Route de Drise, Trolley, Geneva	...
1911	Belgium	Monsieur Urbain Monant	37 Rue Pierre Timmermans Jette, Bruxelles	...
1912	India-Jeda	Mr. J. A. H. van Leeuwen (acting)	...	...
1919	Norma	D. To Lat	Djelan Banda No. 26, Bandoeng, Java	...
1919	Austria	Herr F. Reichleifer	No. 102, 49th Street, Rangoon	...
1918	Norway	Herr Ernst Nielsen	Bjergsgasse 22, 4 Stg. 18, Vienna X	...
1918	Egypt	...	Oscar-ga. 11, I. Oslo	...
1919	Denmark	Herr J. H. Möller	...	...

\* Presidential Agency.

In summing up, the Presidential Agent states that "the Theosophical Society in Northern Ireland seems, at the end of its first year, to be alive and healthy and has shown some tendency to expand".

The Annual Convention was held from 9th to 12th June, the Guest of Honour being Mr. Edward Gall, General Secretary of the Theosophical Society in Scotland. Visitors were present from the Republic of Ireland and from England and a happy and useful week-end was spent. Mr. Gall also visited Bangor and Coleraine Lodges and spent ten days in the province.

#### *United States of America*

The Vice-President, Mr. Sidney A. Cook, accompanied by Mrs. Cook, arrived in this Section in June and commenced a tour which will continue until October.

The Theosophical Book Association for the Blind held its annual meeting in January. From the Report of the President we learn that during 1949 both the Braille Publishing House and the Home for the workers in the Braille plant at Ojai were completed. The mailing list has been increased by the names of 86 new readers and 18 new libraries; 569 volumes have been borrowed from the lending library for which 85 new volumes have been transcribed.

#### *Ireland*

Mrs. Alice Law, the General Secretary, in the Section magazine reports that the Dublin, Irish and Hermes Lodges which were previously working as one are now functioning autonomously each with its own set of officers. The General Secretary has made a visit to Northern Ireland and addressed the members there. The Section has benefited from a number of visiting lecturers including the Vice-President of the Society, Mr. Sidney A. Cook, and Mrs. Cook, Mrs. Josephine Ransom, and the General Secretary of the Society in Scotland, Mr. Edward Gall.

#### *Brazil*

Lodge Fraternidade of Sao Paulo has issued the first number of a bulletin, *O Fraternista*, which is intended to be a help in the work of spreading and propagating Theosophy in this country, and which will contain the programme of work that the Lodge undertakes. At first the issue will be mimeographed and appear every three months, but it is hoped to be able to print it in the future and to issue it more often. This magazine supports the official magazine of the Society in Brazil, *O Teosofista*, and hopes to work with it in the propagation of Theosophy.

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1951

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U.S.A.: The Theosophical Press, "Olcott," Wheaton, Ill.

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Adyar

Madras 20

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Adyar, Madras 20, India.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin. Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña	...	Harbide 26, Mexico D. F.	...	<i>Boletín Mexicano: Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Barrionto 2478, Buenos Aires	...	<i>Revista Teosófica: Evolución.</i>
1920	Chile	...	Sra. Teresa de Rizzo.	...	Cañilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Teófilo Armando Sales	...	Rua São Bento 38, 1º andar, São Paulo...	...	<i>O Teosofista.</i>
1921	Bulgaria	...	...	...	...	...	...
1921	Ireland	...	Gretar Pella	...	Inglisstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Dello Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostria.</i>
1922	Wales	...	Miss L. Claudie Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Poland	...	...	...	...	...	...
1922	Uruguay	...	Señor Luis Barhou	...	Palacio Díaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1922	Peru	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico.</i>
1922	Rumania	...	...	...	...	...	...
1922	Yugoslavia	...	...	...	...	...	...
1922	Ceylon	...	N. K. Chokay, Esq., K. O.	...	Roshanara, 54 Turret Road, Colombo	...	...
1922	Greece	...	Monsieur Kimon Prinaria	...	30 September Str., No. 50B III Floor, Athens	...	...
1922	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1922	Paraguay	...	...	...	...	...	...
1922	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 3718, Lima	...	<i>Teosofia.</i>
1922	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1922	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1922	British E. Africa	...	Mr. Dwarakadas Morari Shih	...	P. O. Box 149, Zanzibar	...	<i>Saurabh</i>
1922	Pakistan	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1922	Malaya and Siam	...	Mrs. Hilda B. Moorhead	...	P. O. Box 752, Singapore	...	<i>Theosophical News.</i>
1922	Northern Ireland	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1922	Ecuador	...	Señor F. Iborra Muñoz	...	c/o Orasco y Cia., (Ecuador) 8. A. Com. ecual, P. O. Box 186, Quaysquill	...	...

\* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dinsl, Voortierweg 40. Eindhoven, Holland. *Theosophy in Action; La Vie Theosophique; Adyar.*

Canadian Federation (attached to Headquarters): ... Mr. J. O. Bromber ... 1183 Broadway West, Vancouver, B.C. The Federation Quarterly.

Non-organizational: Japan; Mikoto Lodge; Athens.

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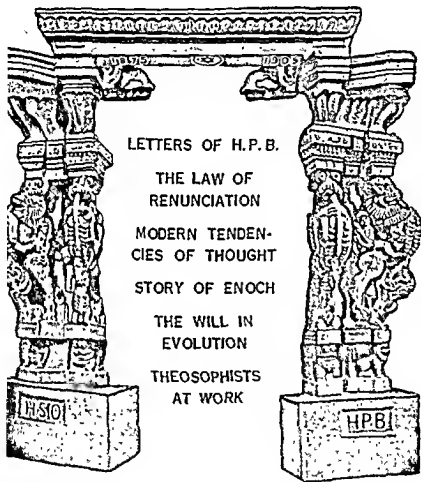
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India

# THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE  
ADYAR, MADRAS 20

SEPTEMBER 1950





# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA





## THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its  
Official Notices appearing in "The Supplement".*

SINCE I wrote on June 29 in the Watch-Tower notes for July, when the first news came of the invasion of Southern Korea, much has happened. The most important thing that has happened is what I hoped would happen, which is the birth of a "World Conscience," which failed to manifest itself in the League of Nations when Italy invaded Abyssinia and Mussolini "got away with it". Happily this time, under the swift leadership of the United States of America, the member nations of the U.N. have pledged themselves to keep their word, in the following terms to which they subscribed:

United Nations  
at last

"All members of the United Nations, in order to contribute to the maintenance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.

"Such agreement or agreements shall govern the numbers and types of forces, their degree of readiness and general location, and the nature of the facilities and assistance to be provided.

# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and re-organized at Madras, April 2, 1883. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are:

FIRST — To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND — To encourage the study of Comparative Religion, Philosophy and Science.

THIRD — To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion, or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their study with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They regard every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which makes life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

## FREEDOM OF THOUGHT

*Resolution passed by the General Council of the Theosophical Society on December 23, 1921*

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teaching or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teaching or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, or to vote, because of any opinion he may hold, or thought to which he may belong. Opinions or beliefs carry no penalties. The Members of the General Council of the Theosophical Society maintain, defend and act for the Society, and also fearlessly in exercise of their own rights, within the limits of courtesy and

A strange indication of the way that people are shepherded by their governmental authorities to receive only garbled news is shown in the *Prague News Letter* of August 8, 1950. It publishes a letter sent by "the women of Lidice, destroyed by Nazi barbarism, to the women of free Korea, undergoing the horrors of mass air bombardment by the American aggressors". Of course there is no hint whatever given that the *first* aggressors were the Northern Koreans who, we must presume, had, according to Czechoslovakian "public opinion" as revealed in "Czechoslovak News and Comments," a perfect right to bomb and destroy their fellow countrymen of South Korea.

Even before the first World War idealists in many countries believed strongly that they had to organize "World Peace Prayers" and have people repeat them at stated times each day, to build up a spiritual force strong enough to prevent war. There is proposed, for instance, the BIG BEN silent minute at 9 p.m., at which the following prayer is to be repeated:

"May the Forces of Light bring illumination to all mankind,

May the spirit of human brotherhood be spread abroad,

May men of goodwill meet together in co-operation everywhere,

May forgiveness, freedom and wise re-construction be the keynote with every man at this time,

May divine guidance attend the efforts of the United Nations,

And may we all have guidance and strength to do our part."

But "the public" in these days, in spite of democracy, have only an indirect influence in national affairs. It is the leaders of the nations, in cabinets and government directives, who act, and rightly enough, because they have access to facts which the public have not. The power of "

"The agreement or agreement as possible on the initiative of the Secretary-General should be concluded between the Security Council and the Government of the Republic of Korea, and be subject to ratification by the signatories with their respective constitutional procedures."

Of course the U.S.A., after she has invaded Southern Korea at the end of the last century, never by any imagination have expected invasion by Northern Korea, or of their hackers, to come swiftly down Southern Korea. Naturally it is a matter of time before the invaders will be pushed back into Southern Korea. That is merely a matter of time for the hosts to support United Nations after nation have pledged their land, sea or air forces, or Red Cross.

Naturally enough the memory of the Second Great World War, and men have been alarmed whether Korea is the next great world war. Of course the chaotic organization of the world United Nations; but most statesmen from which to judge than the anxious sensational press, are agreed that there that Korea will lead to the next great war take place. The very fact that today responded instantly to the call of the United Nations is the proof that another great war is the aggressors, whoever they may meet the resistance of the principal powers gathered together under the European League of all the nations who have signed the League of the peoples on either side of the Atlantic.

peace is the bringing into activity of the World Conscience to which I have referred. It will then be true what Tennyson prophesied 108 years ago :

"Then the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber lapt in universal law."

In the issue of THE THEOSOPHIST of February 1949, when reviewing a large work on the *History of the Jewish People* written by two Jewish authors, I made the following comment on the book :

*"It is not worth while analysing all the causes, but the Jewish people generally take for granted that all the fault is on the part of the oppressors, and little realize that they have certain characteristics in themselves which have been considered anti-social by the people among whom they have lived. (Italics mine. C. J.) This prejudice may have no foundation, but it has existed throughout the ages, and it is well known that even in the United States the prejudice is strong in some places, and that there are certain pleasure-resort hotels which do not care to have Jews as their guests."*

These remarks of mine gave rise to deep resentment on the part of some Jewish members of the New York Lodge, who accused me of anti-Semitism and as intensifying the campaign of hatred against the Jews. The special cause of the resentment was that my expression of opinion was construed as that of the President of the Theosophical Society. When I review books I am not in the Presidential chair, but review like any other reviewer who has some literary qualification for the work. When I received a rejoinder and criticism of my remarks from Mr. L. B. Ball of California I promptly published them in THE THEOSOPHIST.

Later, showing that what I said had been often said by the Jews themselves, I quoted from an article appearing in



the *Readers Digest* of September 1949, where a Jewish American soldier who served in the last war, writing to his mother, said as follows:

"I have also learned, Mother, that segregation is not solely the fault of the other guy. Part of the responsibility is on our shoulders. True, the Jew is sometimes segregated by Christians. But it is also true that the Jew sometimes sets himself apart from Christians."

A campaign has been started by some in the U.S.A. to put *THE THEOSOPHIST* under the control of an Editorial Board, so that any anti-brotherhood remarks of the Editor might be completely censored. No editorial board is possible under the terms of the Trust received by the Society from Colonel Olcott, when he transferred the ownership of the magazine to the Society.

I have been a lecturer on Theosophy and for the Theosophical Society for 48 years. The theme of my work throughout has been "God, our Brother Man". My record is open to everybody's investigation, and I do not think anybody will find that I have anywhere expressed antipathy to any race or religion. I have read much about the tragic history of the Jewish people during several thousand years, and in the course of my many travels have not only contacted in America and in South America Jews but appreciated sense of warmth and helpfulness. But also I have noticed want of cordiality, when it is not hostility, towards them in Europe and elsewhere. Anti-Semitism existed in time of ancient Rome, and unfortunately, owing to the secession of Hitler, has become more violent than ever, so to a certain extent even in England, usually a country where there is little thought of Jew and non-Jew, anti-Semitism has reared its ugly head, due to events in Palestine. Watch-Tower notes in *THE THEOSOPHIST*, June 1936 denounced Hitler's persecution of the Jews, and I

prominent members of the Society in Germany objected to my remarks, which objection of course I printed.

I doubt whether many will agree that my remarks when reviewing the book on the Jewish History can be construed as anti-Semitic, but that has been done by a small group, four of whom, I am informed, in New York have resigned from the Society. If they have resigned, their attachment to the Society must have been very slight indeed and not based on any true conception of what Theosophy is. One member, who did not resign, was so full of indignation that he suggested that *I resign* from my post of President! Once again I want to reiterate that I was reviewing the work not from the Presidential chair, and certainly I disclaim any kind of anti-Semitic feeling, when noticing what others have noted, even among the Jews themselves. It is only perhaps when the Jews recognize what are the factors which they themselves have created, and that part of the responsibility, as the American soldier said, rests on Jewish shoulders, that we shall really move towards the elimination of anti-Semitism in every form.

\*     \*     \*

The young Queen Juliana of Holland has caught the imagination of her people by her profound sense of devotion to her task. A photograph of her which The Task before Youth was taken when she was taking the Coronation oath reveals that she has a deep sense of a Divine Presence, to whom she is pledging herself to the worthy fulfilment of her task. In her recent visit to Paris, among the addresses which she gave was a very remarkable one to French youth at the Cité Universitaire pour la Jeunesse (University Centre for Youth). Translated from the French, parts of her address read :

"Youth and the very young in all countries love life, they wish to attempt to make something out of life; but they

discover all kinds of difficulties as they grow, and more still, they find themselves today in a world that has broken to pieces. These pieces can form a magnificent mosaic, of which one has a vague vision, but the preceding generations have broken the vision into fragments, and we have once again to discover the model. The preceding generations, although they also were seized with an ardent desire to ameliorate the world, failed because they were unable to cry 'halt' to the powers of destruction. To stop these destructive powers, that precisely is the special task of youth today.

"When I was a student in the University of Leyden the ideals then were very clear, but the so-called 'realities' were also clear, but there was then no bridge to serve to unite the ideal to the reality. Today this bridge is being made.

"All of us, and youth in especial, have the unique privilege of living in an epoch of undreamt of possibilities. Each of you will have occasion to take part in them according to the measure of your strength. Do not contemplate the likelihood of all the possibilities arriving together. You youth of today, who have so much force from your ideals, can work to make out of the incomparable possibilities that life offers a new world structure. I do not wait for the likelihood of a radical reform, since the situation has never been so full of danger as it is today, nor deliverance from it so urgent. That solution is, to be great in purpose, and little in any glorification of oneself."

A Commemoration took place at Adyar on August 1 in the Great Hall to coincide with the Silver Jubilee of the

Huizen Centre

Huizen Centre in Holland. The Centre was accepted as a centre of work by Dr. Besant in 1925, and later Dr. Arundale became its Head. Today Sriamati Rukmini Devi is the Head. Presiding at the meeting I was especially delighted to give my tribute of praise to the work done at that Centre to foster the many activities in which Theosophists are interested and through which they hope to help mankind.

C. JINARAJADASA

## LETTERS OF H.P.B.

(Continued from p. 297)

A BUDDHIST, Brahmanist, Lamaist and Mohsmedan does not take alcohol, does not steal, does not lie while he holds fast to the principles of his own heathen religion. But as soon as the Christian missionaries appear, as soon as they *enlighten* the heathen with Christ's faith, he becomes a drunkard, a thief, a liar, a hypocrite. While they are heathen, every one of them knows that each sin of his will return to him according to the law of justice and readjustment. A Christian ceases to rely on himself, he loses self-respect. "I shall meet a priest, he will forgive me," as answered a newly "initiated" to Father Kiriak. Something similar exists, although on a far smaller scale and only in the *popular*, vulgar Brahmanism.

No, there are so many religions in the world, yet more than ever suffering and injustice. And most of all where reigns modern Christianity refined and well adjusted to the laws of the 19th century.

I cannot write several volumes for you, but I will send you a small article, translated from an ancient, very ancient, Sinhalese manuscript. If you or any other person—the most learned theologian—will answer to all its points it would mean your victory. Now I will answer all your direct questions.

It seems strange to you that a Hindu Sahib comes like an intruder and a "host" into my house. Do admit at

last that the human soul, his "perispirit," is a completely separate entity in man, that it is not attached by some paste-gun to the miserable physical frame, and that it is just the same perispirit as that which exists also in every animal, from the elephant to infusoria, being different from the animal double only by the fact that it is more or less overshadowed by the immortal spirit, and is also capable of acting independently—in the ordinary (not initiated) man during his sleep—and in the initiated Adept at all times; and you will understand everything I wrote, and it will become quite clear to you. This fact has been known and believed since very ancient times. Hierophants and adepts of the Orphic mysteries were initiated into these secrets. St. Paul, who was the only one among all the Apostles who was an Adept of the Greek mysteries, was hinting at it rather openly when he tells about a certain young man who "in his body or out of it, that is known only to God" was taken up to the third heaven. And Roda, was not told, "It is not Peter but his angel," meaning his double, his spirit. Remember Filip (Acts of the Apostles viii, 39) where it is said that "the Spirit of the Lord caught away" Filip and carried him to Azotas. It was certainly not his physical body that he seized, but his "perispirit".

Read Apulee, Plutarch, Iamblichus and other philosophers, all of them hint (the pledge they took at initiation did not allow them to speak openly) at this phenomenon. What the mediums are doing unconsciously under the influence and with the help of the spirits of the dead and the elemental spirits is done by the Adepts consciously and with full awareness.

"Sahib" (one of the names which was given by sister to her "Teacher" or "Host" in the beginning) is known to me since about 25 years. He had come to London with

the Premier of Nepal and the Queen of Ondh. Since this time I have not seen him, until I received a letter from him through a certain Hindu, saying that he had come here three years ago and lectured about Buddhism. In this letter he reminded me about several things which he foretold to me beforehand.

In London, when he looked at me, it was with the greatest doubt (quite merited) and asked if I am ready now to renounce the unavoidable annihilation after death and to believe him.

Look at his picture, as he was then he is now. He who could be on the throne, according to the rights of birth, renounced all, to live quite unknown, and gave all his enormous income to the poor. He is a Buddhist, but not of the dogmatic Church, but belonging to Shivabhavika, the Nepal so-called *Atheists*(?!). He lives in Ceylon but what he is doing there I do not know. I cannot, I have no right to tell you all, but the end was that I left New York and as a result of it was staying 7 weeks in a desert, in a forest in Sangu, where I was seeing him every day; at first in the presence of an Indian reader of Buddhism, and later alone, and was almost dying from fear every time. This Indian was not a double hut in his normal body. He was the first to organize the Theos. Society. He also chose almost all the members and foretold about Baron Palma that he will die next May, ordered him to arrange for the burning of his body. It was done accordingly. The Indian left after having given us several dozens of names of Indians in India, all Kabalists or Masons, but not of the stupid European and American Lodges, but of the Grand Eastern Lodge into which Englishmen are not admitted.

The fakir Gowindaswami about whom Jaccoliot writes (you probably read in *The Revue Spirite*) belonged to the

subalterns of this Lodge. (If you have not read, you better read Jacolliot's "*Le spiritisme dans le Monde*"). All these gentlemen are such thaumaturgists that the best mediums are asses in comparison with them, with all their spirits.

When an Indian was here he went specially to all the best mediums and his very presence paralyzed all the manifestations. No! They are suspicious of all mediums, they call them unconscious wizards and all spirits *Kikomer*, stupid earthly elementary demons; they also do not recognize anything higher either on earth or in heaven than the human immortal all-powerful spirit. Higher than this individual spirit is only the Unknown Great God, or rather the Essence of the Higher Divinity, as they all deny "*mon Dieu personnel*," as you know.

A colossal bronze statue of Jesus, forgiving Mary Magdalen, stands in one of the underground Temples. Near it a statue of Gautama giving water to a beggar from his cup, and of Ananda his pupil and brother. And of Buddha who drinks at a well out of a vessel extended to him by a parish and a prostitute. *This I know*. But what is the secret meaning of these three statues, they the "initiates" know better than I. I know only that my "host" is Christ loving and Christlike, more so than any contemporary Christian and certainly revives Christ more than the Roman Pope or Luther or Calvin.

When his *deuhle*, or the real *Sahih* leaves temporarily his vehicle, the body is left in a similar state to that we can observe in a calm idiot. His orders it either to sleep or it is guarded by his men. At first it seemed to me that he pushed me out of my body, but soon I seemed to become accustomed to it, and now during the moments of his presence in me, it only seems (to me) that I am living double life.

When my leg had to be operated (they wanted to operate when gangrene was developing), the "host" healed me. He was all the time standing near an old negro and he put a little white dog on my leg. Do you remember I wrote to you about this incident? Now he will soon take me and Olcott and several others to India forever, only we must first organize the Society in London. Whether he occupies some other bodies than mine, I do not know. But I know that when he is not here—sometimes for many days—I often hear his voice and answer him "through the sea"; Olcott and others also often see his shadow, sometimes it is solid like a living form, often like smoke; still more often not seen but *felt*.

I am learning only now to leave my body; to do it alone I am afraid, but with him I am afraid of nothing.

I shall try it with you. Only be kind enough do not resist and do not cry. And—do not forget.

Your faithful

LULUSTANKU

## TENNYSON'S TRANCE

".... till all at once, out of the intensity of all consciousness of individuality, the individual itself seemed to fade and dissolve and fade away into boundless being: and this not a confused state, but the clearest of the clearest, and the surest of the surest, the wierdest of the wierdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

Tyndall, in a letter, recalls Tennyson saying of this condition: "By God Almighty! there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."

*Biography of Tennyson*, by H. TENNYSON



# THE LAW OF RENUNCIATION

By C. JINARĀJADĀSA

**B**ISHOP LEADBEATER'S memorandum is headed the Law of Sacrifice.<sup>1</sup> That is important, for innate in the universe from the beginning of creation is this Law of Sacrifice, shall I say the Law of the Self-Sacrifice of God as innate as is the Law of Gravity. That being the case, Self-Sacrifice is not a matter of some virtue which we have, as it were, to develop, for the law exists and sooner or later we have to conform to it. That is for us the difficult problem.

Bishop Leadbeater mentions what a wonderful privilege each one of us has to join in the work done by the great body of the Nirmānakāyas, how They are pouring forth force as an act of Renunciation, force for the welfare of mankind. When we learn finally the meaning of Renunciation, then we too can pour our modicum of force into that great supply.

Now, Bishop Leadbeater uses two thoughts in contrast. He mentions that on the higher planes such giving is pure Joy, but on the lower, human plane, such giving is too often associated with Renunciation, that is, with sorrow, though sorrow borne willingly. There are, then, two aspects of each one of us. On the higher, if we can rise to that level, then whatever Renunciation we may be called upon to make by Karma can be transmuted to a joy which has

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<sup>1</sup> Published in THE THEOSOPHIST, May 1950.

pain in it; but on the lower planes there is a Renunciation which means sorrow, pain and despair. This is the Law. It is that Law which we have emphasized again and again in the ancient teachings: "Kill out the self, cast out the self."

It is strange that the great German poet Goethe, who was in no sense a mystic, nevertheless, because he had a deep poetical mind which penetrated into the mysteries of life, discovered the preliminary law of Renunciation. So in one place he says:

Thou must go without ! go without !

This is the everlasting song

Which all our life through,

Every hour hoarsely sings to us.

We have to become God, rather, to know ourselves as God. We have consciously to realize and reveal ourselves as the Divine Nature. It is that Divine Nature which gives Joy with no pain. And we have to grow into a stage of life so that when on the lower planes we have to give, it is done in such a manner that the higher joins with the lower, and there is not merely sorrow willingly borne, but the element of pain has been completely eliminated. How is that possible?

Obviously only by unfoldment. That means growth, and growth means effort. In this growth we swing back and forth between two extremes of happiness and misery; and at the stage where each one of us is in his evolution, we have more of misery in the course of our lives than happiness. There are only fleeting glimpses of happiness, but mostly we have a dull life and often acute misery; what we call real happiness is so infrequent and so transitory. Obviously, therefore, there is the element of pain in our lives, and that is the first law which Lord Buddha

emphasized in His first Sermon, the law of sorrow which is woven into our lives. The sooner we remove the veils from before our eyes and see this fact for ourselves, the sooner we shall be ready to proceed more swiftly on the path of unfoldment. So, pain is inevitable, as a part of the process.

I must frankly say that pain is the one factor which is difficult for me to understand in a scheme that has been constructed by a God of Love. The only glimpse of a solution to me is in the realization that He who constructed this scheme of Love Himself suffers with us. It is because God also is suffering *with us* that we begin to realize that there is a meaning in suffering, and that He resides somewhere at the very root of our suffering.

The first part of this process of unfoldment is Renunciation. There is a word well known in this connection in Theosophy, Sannyāsa—"to let go". That is the truth we have to learn. We have to eliminate the self, to kill out the self, and yet, having killed out the self, it has to be as in the phrase of Shri Krishna, "I remain".

Mankind in the mass learns this Law of Renunciation very, very slowly, in the course of many lives, where little by little frustrations and unhappinesses increase. Even when the soul comes to the stage of the idealist, when he has placed before himself a certain unselfish objective ideal, then he learns the Law of Renunciation more rapidly. But that means an intensification of pain. The pain that might be slowly lengthened out over the course of another three and a half Rounds has to be condensed in the course of a few dozen lives. There is, therefore, an intensification of pain, as truly also an intensification in him of the element of joy.

When we use the word "idealist," it is a word difficult to define for there are many types of idealists. An idealist is a man at his highest, according to his temperament. There

is one temperament, that of the worshipper, the Bhakta. There is something within such a man's nature which is like the lotus that opens towards the moon at night; the soul opens out in a spirit of offering to the Highest, which is usually called God. He is therefore the Bhakta. But there is another kind of idealist, where the man is the lover of a human beloved. The nature within him pours out in offering, not to God, but to God revealed as some human being here below.

Equally there is a third type which we can call the philanthropist, in the full meaning of the Greek word, "lover of mankind". He is a lover of men, and he may not be in any way religious, in whom even the usual love element may be absent, yet he may have a deep compassion and dedication to the uplift of mankind.

Now, such type of idealist inevitably meets with frustration, pain and suffering. What is important is not the pain and the suffering, as seen, shall I say, by the Directors of Evolution, but whether at the end of the pain and suffering the idealist will cease to be such because he has suffered so much. Will the capacity of love which he had for a human beloved be slowly exhausted or dried up? Will the great gift of serving seem to disappear because of the fact that all his dreams of philanthropy have been brought to naught? In other words, has the result of the suffering which the idealist has been forced to endure by the working out of his Karma produced in him a hardening of his nature?

Unfortunately that does happen in a large majority of men and women; suffering sours or hardens them. If there had been something of the milk of human kindness in them before, that milk has soured. All that of course is not the Plan. It is quite true there is suffering, but there is another aspect to suffering. This is very beautifully stated in two maxims which Bishop Leadbeater quotes from a

mystic manual, though he does not say where he discovered them. "Only those actions through which shines the light of the Cross are worthy of the disciple." In other words the Cross is suffering, but there is a light shining through. What is the meaning of that Light? We have that in the second aphorism, "When one enters the Path, he lays his heart upon the Cross. When the Cross and the Heart have become one, then he has reached the Goal." Here we find the symbol of the Cross and the Heart. Along another line of mysticism we have the symbol of the Cross and the Rose; but the Heart and the Cross seem to come from some far-off civilization when roses did not exist.

It is interesting to note that about a century ago one of the Roman Catholic Jesuit priests started a cult which he called the Sacred Heart of Jesus, which is very widespread, and in many a Catholic home you will find a picture of the Christ with a bleeding heart, and the heart crowned with thorns. Here then is the Heart and the Cross. When the light of the Cross, which is symbolized by the Heart, shines through, then is the ending of the Path, but the beginning of the Path at least is through laying your heart upon the Cross. The unification of the Cross and the Heart is the first step.

Now, I have said that Renunciation is the Law. I am going to instance this Law as it was enforced on our great leader, Annie Besant. She was perhaps the greatest lover of India. In her early years here in India she determined on a way of service, and she slowly organized the Central Hindu College. Little by little it became so magnificent an organization that in North India the boys of the Central Hindu College had a certain stamp which was recognized something as in England the boy of Eton and Harrow has a stamp about him that will be noted. I think she must have devoted about twenty years to building up her

great dream into a realization. Then her whole dream was smashed to pieces in an instant. In 1913 there were many difficulties for her band of workers at Banaras, which was led by Mr. G. S. Arundale. There was a persecution of this band because they stood pledged to serve Krishnamurti, and they made no secret of the fact of what they believed concerning him. They were in some ways certainly rash in the manifestation of their enthusiasm, there were unwisdoms on their part; but what was horrible was the persecution to which they were subjected. Then there came a crisis. Dr. Besant was here at Adyar, and she travelled to Banaras to meet the crisis, which she knew she would be able to solve. But when she got to Gaya (four hours' journey from Moghul Serai) a messenger met her and told her that the day before the teachers, captained by Mr. Arundale, had resigned. Then she saw in a flash that the great College had been snatched away from her. Had that band only had twenty-four hours greater patience, she would have been able to save it. She never blamed anybody, but she saw that that great dream of hers was smashed completely. The whole college had to be given later into the hands of others. She hardly mentioned to anybody then the utter grief that this renunciation caused her. She was forced to "let go". It was an act of Renunciation and it took some time before she adapted herself to it. But though there was for her terrible pain, it did not mean any narrowing of her nature as the idealist, as the philanthropist, as the lover of India.

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*(To be concluded)*

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Now, I have said that Renunciation is the Law. Let me go to instance this Law as it was enforced on our great leader, Annie Besant. She was perhaps the greatest lover of India. In her early years here in India she determined on a way of service, and she slowly organized the Central Hindu College. Little by little it became so magnificent an organization that in North India the boys of the Central Hindu College had a certain stamp which was recognized something as in England the boys of Eton and Harrow have a stamp about them that will be noted. I think she must have devoted about twenty years to building up the

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C. JINARAJADASA

*(To be concluded)*



# MODERN TENDENCIES OF THOUGHT

By ROBERTO HACK

IT will not be without interest to examine, even rapidly, some tendencies of thought which we find actually manifesting in the world, and which we see directly connected with the mission of the Theosophical Society and the object for which it was founded, that is, to help and stimulate the evolutionary progress of human consciousness, the intuitive development of *unity*, and consequently the realization of Universal Brotherhood.

*Unity* is the essential characteristic of evolution in the new phase we have now entered, and Theosophy, both as a science and as a philosophy, offers us this experience of unity, and shows us how it constitutes—in its most profound and complete sense—the ultimate expression of the Universe.

Every new discovery of modern science tends to multiply the final proofs of the organic unity of the Cosmos. The water-tight compartments that were formerly established between the various branches of science, and between the diverse expressions of the human spirit, show signs of gradual disappearance in the direction of unification. Chemistry, the science of substances, becomes fused in Physics the science of energy; and one of the results of the Theory of Relativity, confirmed by scientific experiment, is the fact that "no fundamental difference can be traced between matter and other forms of energy".

The reality of material substance is revealed as energy, one in its essence, manifesting variously in different elements and in different molecular combinations, according to the various phases of the evolution of matter. But the minds of the leading physicists of today, such as Eddington, Jeans, Whitehead, Sir Oliver Lodge (to quote only a few among the foremost), realize fully that the material aspect of things is altogether inadequate to explain them, and this leads to the gradual discovery and recognition of the *life* side in its *universal* aspect, beyond and above the physical.

Professor A. S. Eddington, the great physicist, astronomer and mathematician of Cambridge, after having concluded that "mass and energy are but one and the same thing"—which statement corresponds, expressed in philosophical terms, to what H. P. Blavatsky affirms in *The Secret Doctrine*, that "Matter and Spirit are one and the same thing, or at least are but the two aspects of the same thing, the *One* which is neither Spirit nor Matter, these two being the Absolute Latent Life . . ."—looks upon matter simply as a manifestation of forces operating under the direction of a natural Law, a Law that he declares to be "perfect and unbreakable, worthy to be associated with the mind of God".

The external world does not consist simply of an agglomeration of myriads of particles, of a simple collection of atoms, of etheric waves, and so forth, wandering about haphazard in space. Eddington recognizes that the order of Nature clearly reveals the existence of a *plan* in the organization of the life of the universe; and he also expresses his own conviction that our individual mind cannot be separated from the rest of the world; that the feelings of joy or sadness that we experience and the deeper intuitive perceptions that we realize in ourselves are not only our own individual experiences, but flashes of a Reality that

transcends the narrow limits of our individual consciousness; and that the harmony and beauty of Nature's aspects are one in essence with the happiness that transfigures the human face!<sup>1</sup>

In his turn Whitehead, another eminent physicist and mathematician, considers the universe as a kind of organism, and he discovers everywhere attributes akin to those of life or of living organisms, yet basing his ideas on relative conclusions principally, and in a strictly idealistic sense, on modern physics and mathematics.<sup>2</sup>

Also Sir James Jeans in his work, *The New Background of Science*, reaffirms very definitely the idea that he has already expressed in his work *The Mysterious Universe*, that the best definition one can give of the universe is that of considering it "as consisting of pure thought, the thought of Him who for want of a more exact term we must describe as a mathematical Thinker".

And Sir Oliver Lodge, that exalted thinker and veteran of science and human progress, in his admirable work *Beyond Physics*, distinctly declares that as long as we persist in considering the universe as neither influenced nor pervaded by life and mind, we shall never bring forth a Cosmos from chaos. Mind is essential to organization, and organization or reorganization is a natural result of mental activity consciously directed to the accomplishment of a preconceived aim. Life and mind introduce an element that up till now has not been incorporated with the physical. The time is approaching when this will take place. The psychic element has been ignored too long. "But my point is," he writes, "that life and mind are excluded from the universe, and that therefore it needs a"

<sup>1</sup> A. S. F. 1122, Science and the Unseen World and Cosmos of the Physical World.

<sup>2</sup> Whitehead, Science and the Modern World.

always be running down into disorder. . . . The operations of life can take the random materials of carbonic acid and water and build them up into an apple-tree. Life confers upon the assemblage a specific and even beautiful form, with the marvellous possibility of continuing that organization for any length of time. It means the introduction of a biological and teleological element into an otherwise complete scheme of physics. Life is a guiding and directing principle. The time has come when we ought to try to bring life and mind into the scheme of physics, and we shall not fully understand the nature of the physical world until we do. Life controls matter and energy, with a certain element of spontaneity, and yet it differs from both."

And in some very few pages he develops this idea of a "guiding and directing Principle"; he examines the Law of Indeterminism of electrons, demonstrating that "chance is no solution," and that "there must be a cause for every one of those jumps [of the electrons]," and that recent researches in cosmic rays and radiations of very high frequency will furnish new elements in the solution of these problems in the sense referred to; he insists, indeed, "on the influence of organization" in any and every department of Nature that may reveal or produce, in an "emergency," new and superior attributes that were not apparent in the separate elements, and this as much in the most simple case of the association of a proton and an electron, as in the infinitely more complex association that produces a human being. It is not, however, the fact of material organization that brings into being these new and superior faculties. "The function of organization is not generative but demonstrative; it renders possible the sensorial perception of this organization, and reveals to us how much already existed in a latent state." "The main realities in the universe lie in the region of the ideal, the

supersensual, not in the material vehicle which partially displays or manifests them." "Essential realities must surely pre-exist somehow, somewhere, even though imperceptibly. Emergence means demonstration or display; means recognition of what may have been latent before."

Thus we see how gradually and almost insensibly Physics and Chemistry penetrate into the domain of Biology, and from this latter into the no less complex and mysterious field of Psychology.

Biologists and physiologists arrive at the conclusion that the kingdoms of Nature have no boundaries, and that everything within them is in touch, in indissoluble connection; that the difference between protoplasmic or primordial unicellular beings and the "superior organisms" is one of degree, but not of principle, and that we may find in the most minute living particles, at least potentially, all the marvellous qualities of more evolved organisms; and that everything contributes to demonstrate the validity of the hypothesis that existence is consciousness, even in the lowest grades of life, as Jennings declares in his magisterial work *Behaviour of the Lower Organisms*.

Indeed, the most advanced biological studies clearly reveal that the psychic element or quality is a fundamental attribute of life, without which the so-called organic functions are absolutely incomprehensible, and it is this which has led the most authoritative and profound enquirers to the study of "psychical analogies" between man and the organisms most differentiated from him, since everything already tended to demonstrate their morphological and functional similarity to himself. Nature, although one in essence, is yet unquestionably multiple in its manifestations, and therefore it is only by means of a study of the most obvious analogies that we can arrive at a demonstration of the fundamental unity. And, as Dr. W. Mackenzie

an eminent Italian student, said, "the great attraction in biological studies lies actually in the hope of discovering in every organism the expression of a single universal harmony," and that "nothing is more modern in science than the search for unity".

Thus from the mechanical idea of evolution of Darwin and Lamarck we have now passed to what we might call the *emergent evolution*; new values seem to be continually *emerging* into manifestation, whilst at the same time life appears to us *ab initio* complete in its essential elements. Everywhere in Nature, whether we investigate and penetrate the marvels and mysteries of the microcosm, or whether we turn our astonished gaze towards the unfathomable abysses of sidereal space, we find ourselves confronted by an infinite and uninterrupted scale: nothing small and nothing great, but only a revelation of the manifestation of a profound universal idea, which at times we deceive ourselves into thinking we can grasp, where its expression seems most simple, but which rapidly escapes our analysis, because through this apparent simplicity the impenetrable mystery of the Created stands revealed in all its grandeur!

There is nothing small or inferior in Nature; the same universal energies which sustain the equilibrium of the worlds have produced the appearances that to us seem inferior, and these are also revealed as the expression of the said energies, manifesting through them all the grandeur of the universe.

And if we turn our attention to *psychological* life, we observe the same process in a still more marked manner: here also new values, now thoughts, new feelings, new faculties and new ideals are continually *emerging*; and these are transferred from the region of eternal potentialities to that of temporary actualities, tending towards

expression unceasingly, from the subjective to the objective state. Following step by step the progress of life, studying and analysing the different phases in the development of human consciousness, psychologists have come to the conclusion that consciousness passes successively and with perfect regularity through certain definite stages, which are an exact indication of the "mental age," or rather the "spiritual stature," reached individually by every human being. Contemporary psychology is evolutionist and recognizes that the human consciousness is "spiritual". The psychologists and philosophers, studying the lives of those sublime spiritual giants who tower above the mass of humanity, such as the Christ, Buddha, Moses, Pythagoras, Plato, Plotinus, Saint Paul, and numbers of others, conclude like Overstreet, that the quality which chiefly differentiates them from the generality is the possession of a special faculty of *illumination*; a striking phenomenon of consciousness transcending the more ordinary reasoning process of the rest of us, indicating that here again a new level of life has been touched. The moral consciousness attains to a heightened degree of perfection; the self-consciousness expands into an all-inclusive cosmic consciousness, transcending ordinary limitations. The sharp division lines of individuality which we find in our average life drop away and the individual, without indeed losing his individuality, becomes vitally a part of all life, and lives in that apparently impossible oneness of existence.

But the presence of such sublime Beings only serves to bring into greater prominence what must in reality be the actual tendency and aim of human evolution. Overstreet justly observes that it is quite logical to believe that all humanity is moving towards a new level of consciousness, where the ordinary emphasis of the personal "I" will be replaced by a new view of life which includes all; and

that the most important fact for us at the present moment is this process of transformation of the possibilities of existence into new realities; that life is an unceasing creative impulse, a continual and persistent search for those minous truths that enable us to advance towards a vaster and more comprehensive whole. "The universe, as we now seem to see, is life of our life, spirit of our spirit. It is in us and of us. It moves in all our members. . . . Every creative act we perform, small though it may be, every wish the more nearly complete, and every will to get it achieved, is our own triumph in a universe that triumphs with us."<sup>1</sup>

Evidently all these various tendencies of contemporary thought that lead, by various ways, to identical conclusions, give a clear revelation of the manner in which human consciousness, in its continuing spiritual evolution, reaches a new stage, a higher "level," gradually realizing that the *reality* does not lie in thought, but in *LIFE*, in the *Universal Consciousness*, of which the human being is but a conscious fragment. It is the sense of universal life, the *cosmic sense*, that pervades and penetrates the human consciousness; and the *mind* becomes only a necessary instrument for knowing and expressing, having transcended the illusion that it is the actual knower.

ROBERTO HACK

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<sup>1</sup> H. A. Overstreet, *The Enduring Quest*.





need the elevation and the liberation of a sound humanism. In a world which almost worships Science and Technology, we must rediscover the moral and spiritual truths which will enable men to control Science and all its machinery.

"Science does not and cannot appoint the goals men should seek; Science does not and cannot direct us in the good life or to a good society; Science does not and cannot determine which among competing values are true or false. Only in the arts and in philosophy, in morals and religion, can be found the fundamental truths which give human life direction and which can create a society to be served by science rather than ruled by it."

This is just one of the signs of the times showing that a new note is being sounded in the field of Education, and it is an encouraging fact that educators are recognizing that something is needed in Education which has been sadly lacking during the first half of this century. Dr. Hutchins of the University of Chicago has said that we have placed too much emphasis upon educating the head, and not enough upon educating the heart, and the famous Harvard report on higher education deplores the fact that Education in this century has not produced the kind of results that should be expected of it.

But how shall we define Education? There are many ways of defining it, and, today, I choose to define Education as a broadening of vision. Very much of our earliest education when we were small children came through the sense of vision. We learn from seeing, but as we learn, we also learn to see. As our education proceeds, our vision begins to take on a broader meaning. We use microscopes and telescopes to broaden our physical vision, and in the same way we use great truths to broaden and enlarge our spiritual vision. It has been well said that "where there is no vision the people perish," and Saint Paul in telling of his life

said: "I was not disobedient to the heavenly vision." His heavenly vision was something more than that seen by the vision of the ordinary man. It had a remarkable effect upon Paul, changing him from a somewhat cowardly persecutor of the early Christians to the most fervent and potent evangelist of the Christ message that Christianity has known. Let us therefore see wherein Theosophy may contribute to the idea that Education is but the broadening and deepening of vision. In the spring of 1927, Mr. Jinsrājādāsa delivered three lectures in London upon the subject of the Divine Vision. In one lecture he discussed the Divine Vision of Man, in the second the Divine Vision of Nature, and in the third the Divine Vision of the Gods and of God.

In speaking of our vision of Man, we shall distinguish between what we call ordinary vision and Divine Vision. Ordinary vision here does not mean physical vision, but rather that mental vision which makes up our impressions, thoughts, etc., of others. Our ordinary vision is apt to be tinged with a sort of antipathy for others. We feel a sense of resentment toward anyone else if they have opinions which do not agree with ours, or if they indulge in forms of behaviour of which we do not approve. We are constantly meeting people who "rub us the wrong way," and there are many whose actions, when we observe them, give us a distinct sense of superiority. But the Divine Vision of Man transcends all this, and it is something which must be struggled for if we are to achieve it. Poets have something of the Divine Vision of Man, because they are able to see the real man hidden behind his peculiar attitudes and modes of behaviour. Shakespeare writes of the many characters in his plays, whether they be saints, heroes, villains or rogues, without any feeling of dislike or antipathy toward any of them because of their human weaknesses. He makes each of his characters say of another, "God made him, and

therefore let him pass for a man," and in that saying he showed the true spirit of the Divine Vision. But to appreciate the Divine Vision of Man to its fullest extent, we must look to the great teachers of mankind, such as Christ, Shri Krishna and Buddha. Christ said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Shri Krishna said: "By whatsoever path men approach me, I welcome them, for the path that men take from every side is mine." And the great founder of Buddhism said: "As a mother loves her son, her only child, so let a man shed love on all sides when he sits or stands or sleeps." These statements show that the first essential for attaining to Divine Vision is love for all mankind. When Jesus described how He would separate men, those on His right hand to live eternally with Him, and those on His left to be consigned to outer darkness, He did not state that the criterion for judging men was "have you been baptized?" but rather He indicated that men should be judged by how they had fed the hungry, given drink to the thirsty, and visited the sick and those in prison, and then He said: "If ye have done it unto the least of these My brethren, ye have done it unto Me." Note that His brethren were not those who had been baptized, or who subscribed to some particular creed, but simply the least of these, the poor, the sick, the hungry. Jesus and all the other great teachers saw the one God-life in every man and creature, and recognized that the personality of each man is but the shining through of that One Life. The One Life manifests itself in many archetypes which those who have achieved the Divine Vision of man may see behind the personality of every man, and when one has achieved this ability to see, one learns to forgive the evils and frailties of men and rather learns to love and appreciate the real man for what he is. Then we realize that each life, no matter

how groping and stumbling it may appear to be to us now, is really struggling toward the complete fulfilment of its destiny which is to become as Godlike as those great Teachers who have shown the way.

But what of the Divine Vision of Nature? By Nature we mean that which is not God nor Man, that which includes rocks, rivers, mountains, trees, plants and animals. What is Nature? Is it a series of natural phenomena? Is it a series of causes and effects? Is it completely mechanical? One may often gain that impression by studying natural science. We describe forces, and motions as a result of forces, we describe disease as a result of bacterial growth and action, we explain the twisted growth of a tree as the result of a desire to be in the sunlight when other trees get out of the light. To study every phenomenon of Nature with a view to finding a cause which can be observed, measured, classified and labelled is but the ordinary vision of Nature. Happily, however, many of our great scientists are developing a Divine Vision of Nature which senses that the mysteries of Nature cannot be understood and explained by merely labelling them. Huxley in his *Lay Sermons* describes eloquently the development of the embryo of a salamander. He first describes the egg as a mass of shapeless fluid containing many tiny granules each one looking exactly like the other, and then he says: "It is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way, that, after watching the process hour by hour, one is almost involuntarily possessed with the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him, striving with skilful manipulation to

perfect his work." Indeed the more one studies Nature the more one becomes convinced of the Great Design back of it all.

The Divine Vision of Nature may be attained in several ways. First we may consider the worship of Nature. That the primitive man did because there were so many awe-inspiring phenomena of Nature which were mysteries that he could do naught but fall and worship. But some of the greatest minds of the most highly civilized people have also found a Mighty Power and a Mighty Wisdom in Nature which they have felt compelled to worship. Tennyson in a poem called "The Higher Pantheism" says:

God is law, say the wise; O Soul, and let us rejoice,  
For if He thunder by law, the thunder is yet His voice.

Law is God, say some; no God at all, says the fool;  
For all we have the wit to see is a straight staff bent in a pool;  
And the ear of man cannot hear, and the eye of man cannot see  
But if we could see and hear, this Vision—were it not He?

Then the Vision may also be achieved by the study of Nature, a study which if carried out as a genuine search for Truth, strengthens rather than weakens our sense of reverence. Theosophy recognizes this fact fully and encourages its members to study Nature in all its phases. The Vision may also be achieved by loving Nature and by refashioning it. In loving Nature, there is developed a tenderness and intimacy between Nature lover and the plant, flower, insect, or animal which gives him a sense of the Divine not to be gained in any other way. And in refashioning Nature, we find the artist who captures the ever-fleeting scenes of a perpetually changing Nature and fashions them into paintings or music or sculptures, which help us to see Nature as it is eternally perfect and inseparable from our own unending life.

But what of the Divine Vision of God? Most of us find it hard to even think of seeing God, and if we dare think about it, we are apt to find ourselves seeing Him in a very limited way, limited by our own ideas, beliefs and prejudices. This has been true of all mankind from the very beginnings, so we have had Polytheism, Pantheism, Monotheism, all of them coloured by anthropomorphic ideals. But when we attain the Divine Vision of God, we shall find that it comes only as we achieve the Divine Vision of Man and of Nature, and that the Divine Vision of God transcends all other ideas and beliefs. Tennyson put it beautifully in his little poem about the "Flower in the Crannied Wall" when he said: "But if I could understand, Little Flower, what you are root and all and all in all I should know what God and Man is." Theosophy's teaching of the oneness of all life, and of the union of all life with God, is the only basis upon which World Brotherhood may be built, and if we stick to our original definition of Education as a broadening of vision, we shall find ourselves building for World Brotherhood as we strive to develop the Divine Vision in all its many wonderful phases.

But the problem of how Theosophy may build for World Brotherhood through Education is that about which I am least prepared to speak. The total number of Theosophists in the world is very small, so it follows that the number of teachers in our public schools who have any Theosophical training is also very small, and what few there are will find that they are very limited in what they may teach because most pupils and patrons of the school are not ready or willing to receive it. Perhaps the greatest strides are being made in higher Education, such as great books courses, the Institute of Humanistic Studies mentioned earlier, and the Foundation for Integrated Education in which one of the foremost leaders is Fritz Kunz, long a

member of the Theosophical Society. These are small but hope-creating beginnings that we hope to see in the next fifty years develop into educational methods and philosophies which will truly bring about World Brotherhood to its greatest fruition. And what can you and I do as individual Theosophists? We have the high privilege of being adherents to a Society which stands for the highest idealism and we have access to knowledge of which most of our fellow-men in this Western World have not the faintest inkling. It is therefore for us to spread the knowledge which we are so fortunate to possess to those about us according to our several abilities, weak though they may be, and as we help others on the shining path to that greater knowledge, may it be that we also may catch a greater and more glorious glimpse of the Divine Vision.

THERON B. CHANEY

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When a man has really renounced, a strange change takes place. On the Path of Forthgoing, you must fight for everything you want to get; on the Path of Return, nature pours her treasures at your feet. When a man has ceased to desire them, then all treasures pour down upon him, for he has become a channel through which all good gifts flow to those around him. Seek the good, give up grasping, and then everything will be yours. Cease to ask that your own little water-tank may be filled, and you will become a pipe, joined to the living source of all waters, the source which never runs dry, the waters which spring up unfailingly. Renunciation means the power of unceasing work for the good of all, work which cannot fail, because wrought by the supreme Worker through His servant.

ANNIE BESANT



# SOME LOGOS DOCTRINES

By SIDNEY RANSOM

THE word "Logos" has several levels of meaning. Translations of the Bible have of course varied, and the careful student each one should add an enlightening gloss. The use of the word Logos in most of our Theological books must not be confused with how St. John or St. Paul used it. The opening of St. John's Gospel, e.g., usually reads "In the beginning was the Logos or Word," has by a well-known poet been translated as, "In the beginning was MIND (i.e., the mind of God). Logos is a masculine word, and like the English word *Discourse*, means both Reason and Speech. That is, Speech is the expression of Mind. In a book on *Bible Translating* published by the American Bible Society, it is said that there are "arcane meanings" to words, and that the word *Logos* has no less than fifty-one meanings in English. The Fourth Gospel alone, of course, is a life-study, for every incident seems to have been designed to show the expression of the Logos under a variety of aspects. The structure of the Gospel is complex, and it has been ingeniously shown how it was planned on a septenary basis.

In translating the word Logos into Latin, *Verbum* (the Word) has been mostly used, but *Sermo* and *Ratio* are equally good translations. Though *Ratio* (or reasoning) is near to the Greek idea, (for Reason was regarded as indwelling in the cosmic process), yet, the key-note is

the Gospel story are "self-utterance," "manifestation" "transformation". In the Greek version of the Old Testament, the Hebrew word *Memra*, meaning the spoken word of God, was translated as *Logos*. This spoken word emanates from Him to carry out His Will, and we may remember that when the mystics spoke of the Will of God they thought also of Love, Love that is beyond the operation of sense or intellect. This Will has been called "the Supreme Affection". Love, Will and Reason are here synonymous. In Psalm 33:6 we read that by the Word of God were the heavens made, and again in Psalm 107:20 that "He sent His word and healed them". It is necessary to recognize that *Logos* is at different times referred to as Love, the higher Reason, the Will of God, Light, Spirit, Fire. These several terms are often interchangeable. The term used by St. Augustine was *Sofia*, wisdom, following Plato in this. To touch *Wisdom*, according to St. Augustine, was to enter into the Joy of His Lord. There is one advantage in translating *Logos* as *The Word*, in that it is not a definition, whereas with most of other terms care must be taken that they do not become exclusive definitions.

The Hebrews gave personality to the powers of God. Christians began to use the term *Logos* for the Second Person of the Trinity, though later on the *Logos* was regarded as exclusively incarnated in Jesus. In St. John's Gospel, it is the Timeless Christ that is identified with the Word. The physical world was a manifestation of this eternal Christ, which is differently referred to as Love, Light and Spirit. But it was not sufficient to think of God as being Love or Light, but that He loves and lightens. This exercising of essential qualities is a manifestation, an incarnation. Of course the Greeks never limited the doctrine of *Logos* to a single historical personality. Although

## SOME LOGOS DOCTRINES

By SIDNEY RANSOM

THE word "Logos" has several levels of meaning. Translations of the Bible have of course varied, but to the careful student each one should add an enlightenment.

The use of the word Logos in most of our Theosophical books must not be confused with how St. John or St. Paul used it. The opening of St. John's Gospel, *e.g.*, which usually reads "In the beginning was the Logos or Word," has by a well-known poet been translated as, In the beginning was MIND (*i.e.*, the mind of God). Logos is a masculine word, and like the English word *Discourse*, means both Reason and Speech. That is, Speech is the expression of Mind. In a book on *Bible Translating* published by the American Bible Society, it is said that there are "areas of meaning" to words, and that the word *Logos* has no less than fifty-one meanings in English. The Fourth Gospel alone, of course, is a life-study, for every incident seems to have been designed to show the expression of the Logos under a variety of aspects. The structure of the Gospel is complex, and it has been ingeniously shown how it was planned on a septenary basis.

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the Gospel story are "self-utterance," "manifestation" "transformation". In the Greek version of the Old Testament, the Hebrew word *Memra*, meaning the spoken word of God, was translated as *Logos*. This spoken word emanates from Him to carry out His Will, and we may remember that when the mystics spoke of the Will of God they thought also of Love, Love that is beyond the operation of sense or intellect. This Will has been called "the Supreme Affection". Love, Will and Reason are here synonymous. In Psalm 33-6 we read that by the Word of God were the heavens made, and again in Psalm 107-20 that "He sent His word and healed them". It is necessary to recognize that *Logos* is at different times referred to as Love, the higher Reason, the Will of God, Light, Spirit, Fire. These several terms are often interchangeable. The term used by St. Augustine was *Sofia*, wisdom, following Plato in this. To touch *Wisdom*, according to St. Augustine, was to enter into the Joy of His Lord. There is one advantage in translating *Logos* as *The Word* in that it is not a definition, whereas with most of other terms care must be taken that they do not become exclusive definitions.

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it would have been accepted that the Eternal Christ, the Logos, manifested through Jesus, yet what the Greek would say was that in the manifestation we were facing an eternal Process, a continuous never-ending Fact. The Logos was the Saviour for all time, from the very Beginning.

Use of the word Logos is made by Aldous Huxley, where, in writing of man's spiritual need to achieve his Final End, he says that "Tao, or the Logos, is at once transcendent and immanent". Indeed a Chinese translation of St. John's Gospel gives: "In the beginning was the Tao, and the Tao was with God and the Tao was God." "By analogy from our own nature," says Gregory of Nyssa, "we know the Logos." And St. Augustine, too, found that a knowledge of our own nature gave us an image of the Trinity. That astonishing person, Erigena, of the ninth century, said that the Logos was the bridge between the One and the Many.

It was in Greek philosophy that Logos was first used in a technical sense. Heraclitus of Ephesus (fifth century B.C.) represented a reaction against materialism, and he was described as a man who "lived in accordance with Logos," by which was meant that he lived in accordance with eternal reason. "The Logos," he wrote in one of his few writings, "existeth from all time, yet mankind are unaware of it." "Heraclitus was a Christian before Christ," wrote Dean Inge. He sought an answer to the question every one must ask: "What is the permanent something behind the changing appearances known to our senses?" Put briefly, what is the world made of? The visible world is a symbol that both reveals and conceals, and some modern scientists say that a mathematical formula may prove to be a sufficient symbol for the whole physical world. As mathematics has been called the

language of physics, it really takes us back to the origin language, to the Word indeed. The genius of the mathematician partly lies in his ability to reach a quite simple formula, or equation, which accurately symbolizes a universal, natural process; one single Word which is the digest of many digests. And what does a symbol symbolize? What is a formula a formula of? An answer to this question was to be won by searching within ourselves. Within was the Reason, the Harmony, the unifying principle, Divine Law. As to what is the nature of ultimate substance, the ancient held various views, but Heraclitus chose *Fire*, and he saw an intimate connection between Fire and intelligence; and it is interesting that our modern astronomers state that the ultimate physical base of our system is Hydrogen.

"All things happen by Logos," said Heraclitus, but how far he regarded this Logos as personal or impersonal it is impossible to say. Heraclitus said the Logos is "personal, and yet non-personal," which perhaps is why he was called the obscure philosopher, and yet such a statement is as far as human words can carry us. As a Upanishad says, "he who knows God tells it not; he who tells it knows Him not". In any case, the words "personal" and "impersonal" have different values at different levels of understanding. What is now impersonal to us may, as we progress, become personal; or rather, we shall have enlarged our present idea of "personal". Bishop Leadbeater once remarked that if at our present level we could fully understand God it would not be much of a God! But whether regarded as personal or non-personal, the various doctrines of Logos always include the idea that there is a directive, reasoning power behind manifestation; sometimes spoken of as the Voice of God, sometimes as Law, and with the mystics they always speak of something intensely intimate. Wordsworth, in his *Ode to Duty*, is really speaking of

this Voice of God, "who art a Light to guide". It is this Logos that keeps the stars in their courses, and it is also the hidden harmony which lies under the disharmonies of existence. The Stoics thought of Logos as the First Cause, but the neo-Platonists regarded it as a secondary cause. A famous Stoic, Cleanthes, wrote a beautiful hymn addressed to the Logos, wherein is described the intimate relationship between God and the individual. Such a hymn does give evidence that the Stoics were not the sceptics they have popularly been supposed to be. An equivalent term preferred by the Greeks was *Nous*, by which was meant a regulating, directing intelligence, acting between God and the world. It was a religious term and included the element of veneration.

Max Muller said that the term Logos has its antecedents in the deepest roots of ancient philosophies. It was embodied in the Sanskrit word *Vāch*, meaning speech or language, and was the outward expression of Divine Thought. The Word is the transforming power as well as the transformation. Perfect language would be the exact equivalent of thought in the world of utterance. Imperfect language is imperfectly unfolded meaning. There was a magic exercised by the heroes of the Finnish Saga, called the "word of origin". By this magic, an evil power could be driven away. The proper name had to be known and repeated, and also the history of its creation had to be related.

SIDNEY RANSOM

*(To be concluded)*

# TO BURLINGTON HOUSE, LONDON—AND FURTHER

By MADELEINE POWELL

ACCORDING to the critics there are no outstanding pictures at the exhibition of the Royal Academy of Arts in London this year. Critics have their use, no doubt, but all the same, appreciation of art is a very personal matter. Some will argue that it varies in degree according to education, upbringing, surroundings to which one has been accustomed; others will say that one may be more responsive to one trend of art than to another. Those who know best will tell you that response to a work of art is entirely emotional and such as the poet describes:

In the beholder's heart the secret lies,  
His response alone can supply the key.  
When thus, to the picture his heart replies,  
It lives once again by his sympathy.  
On his inner vision then breaks some gleam  
From the beauty held in the artist's dream.

Therefore, when a few days ago I set out for a visit to Burlington House I thought it was best to forbid the critics' opinions to weigh upon mine; and I did not regret it.

There are, at the exhibition, some portraits that are inspiring because their authors have seen kindness, benevolence, dignity in the features of the originals and



successfully conveyed what they have seen ; and some indoor scenes that may prove comforting to some beholders, or thought-inspiring. But I wish to take my readers before just a few landscapes, with the hope that, in the few steps that separate these landscapes one from the other, or link them one with the other, we may travel together from the unreal to the Real.

Let us stop, first, before one of Mr. Churchill's works. His art, it seems to me, makes it possible to be carried body and soul to the heart of the natural scenery his pictures represent—whether it is the shore of "Lake Carezza in the Dolomites," or anywhere else. The lake in question is set in the midst of a mountain forest dressed in its best autumn colours. Nature is in one of her smiling moods ; so one feels a gentle warmth in the atmosphere and one knows that one is but at mid-altitude. This last discovery, strange as it may seem, describes my personal reaction to this artist's paintings : they make me enjoy vividly, immensely, that which the earth offers of enjoyment, but they do not take me very far away from the earth.

But at this year's exhibition there are to be found pictures that can carry the onlooker beyond our globe. For instance, one could spend hours in forgetfulness of earth before, or rather in, "Poet's Corner," by Dame Laura Knight, D.B.E., R.A. There, one may take a seat, as it were, upon one of the many clouds, that seem to encircle the landscape, as one would take a seat on the balcony of a theatre, to watch the ever-enchanting spectacle of living colours spread over the upper face of the clouds, or incorporated into the mist by the most glorious sunset—or is it a sunrise ? This, indeed, is one of the wonders to which the mind may attach itself ; for one may easily see the sunrise in the sunset, or vice versa. In any case, the earth-panorama below is extensive yet occupies a very small place, a place much in

the shadow, and does not count: the centre of interest is beyond the earth.

A picture by Algernon Newton, A., has for title "Acroplane Trail over Hyde Park" and can be described as follows: Over the laco-like branches that form the summit of a few young trees there is the expanse of a blue sky, with two or three tiny clouds here and there. Above these is the white trail that gives the picture its title—and that is all. Only a few things in this picture, and therefore much room left for the imagination to put into it that which it fancies. Soon it begins to stir, and the onlooker's thoughts may follow this course towards greater and greater wonderment: I have indeed left the earth, but am I over Hyde Park, or anywhere else in the sky? Is this really the trail of an acroplane, or is it that of a comet? Upon one of these light clouds as upon a light ship am I not sailing far, far away, across Space almost boundless and so blue, leaving everything behind, to seek that which some affirm to be unattainable?

But at Burlington House the unattainable may be reached, for there is at the exhibition a picture which, in my humble opinion, can do much for the progress of the onlooker engaged upon a pursuit of this kind. For, if he will take the trouble to read that picture through, the beholder may learn from it how, when we are looking at a landscape, "we do not so much see the scenery or the objects, we are rather, as it were, looking through a window into an Infinite Mind, where the passing phenomena of nature are a revelation of its laws of beauty and wisdom".

The picture is called "The Watercourse, Gordale," and it is the work of Richard Eurich, A. On approaching it, and when still at a little distance, the first impression is that the picture represents nothing but a wall built with

stones which the light strikes "de front". Then one discovers that one has not a wall to look at but a big portion of a natural rock, perpendicular but for its base which is receding at a harmonious angle. It is the action of the weather that causes it to appear as if made of stones separated by crevices, as it is the weather also that has detached from it some stone chips and piled them up on our left-hand side. About half-way up, and towards the left, a plant has been growing in one of the crevices and sending out two or three rather large leaves of a tender green in contrast with the grey-brownishness of the rock. The ground at the base is made up of another rock, but a small space between the two stones is covered by sand. Closer observation is necessary to discover that water is trickling almost imperceptibly from the face of the up-standing rock. Then it is seen how, reaching the ground, the drops, one by one, have dug a hole at least a foot deep and about five inches in diameter. And there, as in a well, its course ended, pure, its surface shining, rests the water. In its depths, the green leaves of the rock plant are reflected as a clear emerald jewel, a gem.

Here ends our visit to Burlington House. It cannot possibly be that I have succeeded in stirring the reader's imagination into building in his mind a picture which is the *exact* reproduction of the original work, but it seems to me that his interpretation of that picture, whatever it is, cannot be very different from mine. For there is but one story told throughout the whole universe of worlds, and the "Watercourse," too, tells it in its humble way: Through the densest of all worlds, which is itself made of worlds, and enveloped by a light the source of which is unseen, a Soul, a Mind, laboriously works its way to consciousness of itself while sustaining life in its course. It is only at the end of its path, when it has built for itself a sojourn of

peace at the heart of the very world that encases it, that it knows itself as a reflection of the Living Jewel of Beauty. That Soul is, in fact, the very mirror of that Unattainable which it seeks.

What I have seen at Burlington House I might, of course, have seen at any other Art Exhibition, in any Art Gallery, and, better still, in Nature herself. I have tried to build a link between the pictures I have described to show how all things in this world of ours can be connected or with the other as parts of a whole; but it is obvious that every picture described is a world in itself; obvious also that each of their respective authors has the right to say, as has said another artist before them, the French sculptor Pr  ault:

*Art, it is that star; I see it, you do not.*

MADELEINE POWELL

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It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

K. H.

this Voice of God, "who art a Light to guide"; this Logos that keeps the stars in their course; it is also the hidden harmony which lies beneath the disharmonies of existence. The Stoics thought of it as the First Cause, but the neo-Platonists regarded it as a secondary cause. A famous Stoic, Cleanthes, wrote a beautiful hymn addressed to the Logos, wherein he describes the intimate relationship between God and the world. Such a hymn does give evidence that the Stoics, even the sceptics they have popularly been supposed to be, had an equivalent term preferred by the Greeks to the Logos, which was meant a regulating, directing influence between God and the world. It was a religious term which included the element of veneration.

Max Muller said that the term Logos had its roots in the deepest roots of ancient philosophy. It embodied in the Sanskrit word *Vāch*, which means word or language, and was the outward expression of Thought. The Word is the transforming power, the transformation. Perfect language is the equivalent of thought in the world of nature. Language is imperfectly unfolded magic, the magic exercised by the heroes of the past, the "word of origin". By this magic the world may be driven away. The proper name of the world is repeated, and also the history of the world is related.

(To be continued)

said to have received instruction from the Sun-God himself. This is said to be the origin of the 365 years of Enoch's life, the number of the days of the year. He appears to have served as a symbol of Spiritual Power, as Lamech, the tenth and last pre-flood Father, typified the Material Universe.

In the *Book of Genesis* Enoch is briefly mentioned as walking with God, which to the Israelites meant that he had attained to superhuman knowledge and power, or as we should say today, to Cosmic Consciousness. The Talmud has quite a long story to tell us about Enoch:

Enoch served the Lord and walked with Him, cleaving with understanding to the ways of the Most High, and lived as a hermit for many years. And it came to pass as he was praying in his apartment an Angel of the Lord called him from Heaven, saying:

"Enoch! Enoch!"

And he answered and said: "Here am I."

And then said the Angel: "Arise, and go forth from thy solitude and walk among the people of the land. Teach them the way they should go, and instruct them in the actions they should perform."

And Enoch walked among the people and taught them the ways of the Creator, and addressed them in earnestness and truth. And Enoch reigned over the people and they obeyed him. Princes and rulers came to listen to his words of wisdom, and made obeisance to him. And he made peace through all the land.

And it came to pass that Enoch again felt a longing to retire into solitude, and he withdrew from frequent communion with his people. When a few years had passed he increased the periods of his withdrawal from the world and appeared before his people once a year. And he

# THE STORY OF ENOCH

By OLIVE HARCOURT

WHEN the student first comes into contact with the Books of Enoch, three questions present themselves to his mind :

1. Who was Enoch ?
2. What are the Books of Enoch ?
3. What do they contain of interest and value ?

As regards the identity of Enoch, there is no doubt that he must have been one of the mightiest spirits who have ever appeared on the stage of the world's history, for the tradition of his greatness is preserved in many lands, in many forms, in many religions, and under many names. How long that tradition has persisted we cannot tell, for all knowledge of the date of the period in which he lived has disappeared.

According to the Israelite tradition Enoch was the seventh of the pre-flood Patriarchs, called by some writers the pre-flood Kings of Biblical history; this tradition is specially significant, the number seven having been from the earliest times suggestive of spiritual power. The name Enoch, according to Ewald, the famous historian of the Jewish people, means dedication to teaching, and is supposed by him to be a corruption of the name Endurankhi, who was the seventh pre-flood King of the Egyptian tradition. Endurankhi is identified with the Sun-Myth, and is

was the builder of the Great Pyramid, identifying him with Iemhotep, who certainly was connected with that great work. The name Iemhotep means "he who cometh in peace". Enoch was much linked with peace. And there is a tradition that Melobisedek was a reincarnation of Enoch—Melchisedek was King of Salem, or peace. And the Angel who led Enoch through the Heavenly Realms was called the Peace Angel.

Enoch, in his visions, was instructed in astronomy, the measurements of the earth, and the laws of Nature. It is believed by many that only in the form of a pyramid could such knowledge be laid down. He was commanded to perpetuate that knowledge in some form as a permanent witness to mankind. Some Egyptologists are of the opinion that the Great Pyramid is of pre-Flood origin. A Coptic MS. exists that tells of its origin being the result of a vision prophesying a devastating flood, built, perhaps, with the idea of possessing something strong enough to resist disaster by water, and so keep the records safe.

The naming and arranging of the Signs of the Zodiac is also considered to be of pre-Flood origin. Whoever founded that system must have been a great mathematician. At any rate, there seems to be no doubt but that a man of superlative vision once lived upon the earth, a man of so exalted a mind and of a nature so spiritual that no supreme disaster in which our planet was implicated, no passage of time, no destruction of peoples by war or cataclysm, no suppression of religion by the sword, has ever been powerful enough to wipe out his name from the page of the world's history.

Regarding the history of the Books, they are known to be pseudo-epigraphs, not written by Enoch in the dawn of history, but in the first or second century before the birth of Christ, by different authors and at different times. Old



became as bold that the people feared him and dared not approach him, for the glory of Heaven shone upon his face.

Then Enoch assembled the people and said to them: "I have been summoned to Heaven, but know not what day I shall ascend, let me teach you before I go."

So he taught the people and united them in peace to himself.

Then he mounted his horse and rode away, and his people followed him.

On the second day he turned to them and said to them: "Return, lest death overtake you!"

But they continued to journey with him, and on the third day there were still some who followed him, saying: "Where thou goest we will go, for as the Lord liveth, death shall not separate us."

When he saw that they were determined he spoke to them no more.

On the seventh day Enoch ascended into Heaven in a whirling.

And people started out to find those men who had followed him. On the spot where they had left them they found ice and snow, but Enoch they found not, and that is the meaning of the words of Scripture, "and Enoch was not"—he was not where search was made for him, he had been taken him.

In the Kabbalistic MS called the Book of Jubilees we read that Enoch was the pioneer of arithmetic, science and writing. He was the first to reduce the Signs of the Zodiac to an ordinal system and to arrange them according to the months of the year. In his visions he saw down everything in Heaven, and commanded to Jacob the ancestry of all he had seen and heard. Sometimes have a very plausible

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So he taught the people and united them in peace and harmony.

Then he mounted his horse and rode away. A multitude followed him.

On the second day he turned to them and said to them: "Return, lest death overtake you!"

But they continued to journey with him, and on the sixth day there were still some who followed him, saying: "Where thou goest we will go, for as the Lord liveth naught but Death shall separate us."

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scholar Lawrence translated it into English. Another fragment was found in Servia after it had been missing for 500 years.

As to whether the Books contain much of interest and value, it is certain that much can be gleaned from them. Enoch prophesied the Deluge which was necessary for the cleansing of the world of sin. Sin, however, still continued to be, and the final cleansing awaits the Judgment, after which the Messianic Kingdom will appear. While in Heaven Enoch was shown the Signs of the Zodiac, three to each Cardinal Point, and are called by him "the Portals".

Very interesting is the account of Wisdom attempting to live on earth with mankind, a passage called by the great German scholar, Ewald, "that splendid hit":

Wisdom found no dwelling-place where she might dwell,  
And a dwelling-place was assigned her in the Heavens.  
Wisdom went forth to make her a dwelling-place among  
the children of men,

But she found no dwelling-place.

Wisdom returned to her own place,

And took her place among the Angels.

Unrighteousness went forth from her chamber,

Whom she sought not she found,

And dwelt with them

As rain in the desert

And dew in a thirsty land.

The Books contain the Oath of God, given before the Archangel Michael as witness, into whose hands the record of the Oath is given. God gives His word that the Universe shall stand for ever. The rulers of the elements and the nature-spirits who govern natural phenomena, all of whom are conscious intelligences, give their allegiance to the Great Plan.

And they were strong through this Oath.

The Heaven was suspended before the world was created.

material was put forward again to present the visions and knowledge of Enoch, which had been handed down from father to son among the Jewish people through long ages of time.

On account of the inflexibility of religious opinion in those days, the great thinkers and mystics were obliged to write under the names of men of mythical fame in the past. The Books of Enoch are called the "Books," and not the "Book," because they consist of writings of many different people and at different times. Later they were put together by famous Hebrew scholars, who took infinite pains to decipher and translate them and to separate from each other the various languages in which they were written. That which has been thus preserved is the remains of a whole literature of pseudo-epigraphs produced in the two centuries preceding the birth of Christ, and which had an enormous circulation in the civilized world up to the fourth century after His death. The Books were welcomed with immense enthusiasm by the early Christians, because they considered that the prophecies concerning the coming of a Messiah referred to the Lord Jesus, and the Jews rejected them for that very same reason. Later the Books were renounced by some of the early Fathers of the Church, and so the Books came to be withdrawn from the place they held next to the *Book of Job*. The Rabbis, however, retained some of the writings, putting them in the Talmud and other Rabbinical Books under the names of Baruch, Ezra, and others, avoiding the name of Enoch.

From the eighth century onwards the Books were missing, until in the year 1773 the explorer Bruce found a large portion in Abyssinia, after it had been lost for 900 years, still in its rightful place in the *Book of Job*. It lay on the shelves of the Bodleian Library at Oxford, to which he presented it, until the year 1831, when the famous

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And they were strong through this Oath.

The Heaven was suspended before the world was created.

material was put forward again to present the visions and knowledge of Enoch, which had been handed down from father to son among the Jewish people through long ages of time.

On account of the inflexibility of religious opinion in those days, the great thinkers and mystics were obliged to write under the names of men of mythical fame in the past. The Books of Enoch are called the "Books," and not the "Book," because they consist of writings of many different people and at different times. Later they were put together by famous Hebrew scholars, who took infinite pains to decipher and translate them and to separate from each other the various languages in which they were written. That which has been thus preserved is the remains of a whole literature of pseudo-epigraphs produced in the two centuries preceding the birth of Christ, and which had an enormous circulation in the civilized world up to the fourth century after His death. The Books were welcomed with immense enthusiasm by the early Christians, because they considered that the prophecies concerning the coming of a Messiah referred to the Lord Jesus, and the Jews rejected them for that very same reason. Later the Books were renounced by some of the early Fathers of the Church, and so the Books came to be withdrawn from the place they held next to the *Book of Job*. The Rabbis, however, retained some of the writings, putting them in the Talmud and other Rabbinical Books under the names of Baruch, Ezra, and others, avoiding the name of Enoch.

From the eighth century onwards the Books were missing, until in the year 1773 the explorer Bruce found a large portion in Abyssinia, after it had been lost for 600 years, and in its rightful place in the *Book of Job*. It lay on the shelves of the Bodleian Library at Oxford, to which he presented it, until the year 1781, when the famous

# THE GREAT WILL IN EVOLUTION

BY D. JEFFREY WILLIAMS

*(Concluded from p. 338)*

AFTER ages of experience in the mineral kingdom some of the permanent atoms will be ready to pass into the vegetable, and will be distributed over the vegetable world, especially in plants of long continuance, such as trees. What the laws are governing the distribution of these permanent atoms in the lower kingdoms of nature we do not yet know. In the lowest types of animals conditions similar to those existing in the mineral and vegetable kingdoms seem to prevail. In the higher animals the permanent atoms will have received many varied experiences, and thus differentiate more quickly, and the number of atoms in the group-soul diminish rapidly in number. As the period of individuality approaches, and the animal is almost ready to pass on to the human stage, each separate atom becomes possessed of its own envelope, obtained from the group-soul, and takes on successive embodiments as a separate entity. Large numbers of the higher animals have reached this stage, and have really become separate incarnating entities, though not as yet possessing a usual body—the mark of what is called individualization. This is regarded as corresponding to the last stage of two months in the human ante-natal period.



And through this Oath the earth was founded upon  
the Water.

From the secret recesses of the mountains came  
beautiful waters

From the creation of the world unto Eternity.

And through this Oath the sea was created.

As its foundation He set the sea against the time of anger,

And it dare not pass beyond it from the creation of  
the world.

Through this Oath are the depths made fast,

And stir not from their place from eternity to eternity:

And through this Oath the Sun and Moon complete  
their course,

And deviate not from it from eternity to eternity.

He calls them by their names,

And they answer Him from eternity to eternity.

Diligent search in the Kabbalistic writings will be repaid by the discovery of a great deal of Truth and Beauty. Every fragment of Truth and Beauty is worth seeking; they come to us in the form of visions of deep meditation, or as a transient union with Nature, or as a momentary realization of immortality—all of which fragments are difficult to reach, being deeply hidden, but serve to build up the edifice of Cosmic Consciousness which is our birthright, and which will be ours one day for all Eternity.

OLIVE HARCOURT

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The first work of a teacher is to inspire—to inspire before he teaches and as he teaches and after he has taught. Without the power of inspiration he is as nothing. But with this power he may raise a race of great citizens, some among whom will become leaders of their country.

G. S. A.

# THE GREAT WILL IN EVOLUTION

By D. JEFFREY WILLIAMS

*(Concluded from p. 338)*

AFTER ages of experience in the mineral kingdom some of the permanent atoms will be ready to pass into the vegetable, and will be distributed over the vegetable world, especially in plants of long continuance, such as trees. What the laws are governing the distribution of these permanent atoms in the lower kingdoms of nature we do not yet know. In the lowest types of animals conditions similar to those existing in the mineral and vegetable kingdoms seem to prevail. In the higher animals the permanent atoms will have received many varied experiences, and thus differentiate more quickly, and the number of triads in the group-soul diminish rapidly in number. As the period of individuality approaches, and the animal is almost ready to pass on to the human stage, each separate triad becomes possessed of its own envelope, obtained from the group-soul, and takes on successive embodiments as a separate entity. Large numbers of the higher animals have reached this stage, and have really become separate incarnating entities, though not as yet possessing a causal body—the mark of what is called individualization. This is regarded as corresponding to the last stage of two months in the human ante-natal period.

In the age-long process of evolution, the apparent purpose of the activities from without and from within, appears to be one and the same. We might even venture to say that the will without and the will within each evolving entity equally serve the great law of evolution, even though the law, or the purpose of the law, seems in the one case an imposition from outside, and in the other an impelling power that is inherent within it. They are two aspects of the One Will.

Evolution in the human kingdom is sharply marked off in some ways from that in the sub-human stages. Huxley, the great protagonist of the theory of evolution in the last century, said that man seems to be "the agent of a self-conscious evolution," and he also pointed out that man's evolution appears to be "at variance with the non-moral process from which he himself has evolved". In other words, something new has come about where man's evolution is concerned, and that something new is the power of choice due to that factor which we call self-consciousness. Theosophical theory says much the same thing about this factor of self-consciousness in man's evolution.

This new factor comes into being after individualization and the building up of an independent or separate causal body. This is a somewhat technical matter and somewhat difficult to explain in detail. It is not that we become individuals for the first time at the point of individualization, though that impression has been given in our Theosophical books. It appears that long before that point we were individuals. *We really begin as Monads.* Those individual Monads "collect" their atoms long before they come down into physical matter. The Monads do not lose touch with the atoms which they have "attached" to themselves when coming down into matter stage by stage, nor do they lose touch with them during the age-long

evolutionary journey through the mineral, vegetable and animal kingdoms. Dr. Besant mentions the sense of astonishment at the discovery of individuality in the mineral kingdom, especially when she and others had thought of the Ego as beginning at the point technically called "individualization". "Well, when we came to reason about it," she said (in a lecture entitled *On Karma*, an Adyar Pamphlet), "we saw how perfectly sensible it was. As Monads we had appropriated atoms. Those atoms were plunged into the mineral kingdom; and the Monad and his consciousness, and his putting of his consciousness into these atoms, made a perfectly intelligible procedure. We did not have to break off anywhere, or trouble about the formation of individuals and so on, but only the consciousness gradually appropriating more and more matter, through which it could express more of itself than it could in its earliest experiments. Certainly consciousness in the mineral was a very feeble thing in its self-expression, frustrated, held back, imprisoned, as it were, in this matter into which it was pushed, unable to express itself through it for the time, except by a dull groping. . . . Tracing this consciousness onwards, always clinging, you see, to the permanent atoms. . . . you can trace it through the vegetable kingdom into the animal kingdom, through the animal up into the human; and there comes a certain point in that in which an exceedingly interesting change takes place, which we call individualization."

The line of individuality is always there in the lower kingdoms, and the permanent atoms never change their attachment. In point of fact, the "set of atoms are never separated the one from the other from the first moment the Monad appropriated them in the beginning of manifestation—and so, climbing upwards (through the lower kingdoms) with the divisions of the group-soul going on over

and over again, with fewer strings of permanent atoms connected with each sub-division as the sub-division proceeds, until at last there is only a fragment of group-soul with one set of atoms".

In these atoms lies the possibility of all future evolution. They played their part in the sub-human stages of evolution, and they still play a very important, indeed, an essential part in the process of human evolution. They carry over as vibratory power those qualities and characteristics of the individual from life to life.

Returning to the general question of human evolution, we have to note that there are three important factors at work, all interacting and limiting one another: (1) the steady pressure of evolution, (2) the law of cause and effect which we call Karma, and (3) the free-will of man. The most important of these, generally speaking, is the action of the evolutionary force. This force, it is said, has, so far as can be seen, no reference whatever to man's pleasure or pain, but only to his progress, or rather his opportunities for progress.

Karma appears as the manifestation of the action of man's free-will in the past. He has accumulated energies which either afford opportunities for the evolutionary force, or limit it in its operation.

Man's present use of such free-will as he possesses is a factor that influences his future evolution in one way or another.

It is theoretically possible to balance one's karma at a fairly advanced stage of human evolution, and to pass into a temporary condition of liberation or heaven-like condition of bliss. Even the "pull" of membership of a special group of human beings seems, more often than not, to be stronger than the force that is karmically generated by individuals. The force of karma in human evolution is a secondary one

until man has reached a stage in which that force is apparently used in a conscious fashion to further his own growth.

Desire and free-will in the human kingdom bring the factor of karma into play. On the Path of Forthgoing the human being is, so to speak, invited to grasp and take and to accumulate huge debts, in order to build up a strong individuality. Karma will use these debts to help the man to further his evolution later on. The factor of the "outside impact" is still operative, though it works by attraction and not by compulsion in the human stage. Evolution now becomes a sort of masquerade in order to bring the masked self into the dance of life. Prizes are to be gained. Power over other people is to be won. Successes are to be achieved in so many ways. Inner growth proceeds slowly, and the man goes from strength to strength. Success will encourage him, defeat will oblige him to put forth more energy. Ambition will spur him on. It is the piper of evolution that calls the tune while the dance of desire goes on. The time will eventually come when he will transform desire into will, decide to take his own evolution in hand, and to determine its rate and rapidity for himself. When he does that his shadowy self, his desire, will take on the "native" spiritual hue of resolution, and begin to take on something of the nature of the Self that sends forth and calls in the worlds. He will now begin to send forth and call in his own energies in his own little world. He will begin to dance to his own tune.

In the early sub-human stages we saw that the entity has to learn to respond to impacts from without, and learn to refer those impacts, together with the changes in himself that are brought about by them, to an *outer world*. In the later stages of human evolution man has to learn to respond to influences of unseen and subtler worlds, and learn to know them as such *outside himself*. Often, these subtler

influences are not so much within him as they are outside him, even though he may think of them as inside him, as subjective and even unreal.

The normal man at the present stage of evolution readily distinguishes between himself and the outer world, between his own thoughts and outside appearances, without hesitation; hence on the physical plane, but on that plane only, external things are to him "real," "objective," and "outside himself".

Dr. Besant remarks that "on other planes, the astral and the mental, he is, as yet, conscious but not self-conscious; he recognizes changes within himself, but does not yet distinguish between the self-initiated changes and those caused by impacts from without on his astral and mental vehicles. To him they are all changes within himself. Hence all phenomena of consciousness occurring on superphysical planes—planes on which Self-consciousness is not yet definitely established—the normal, average man calls 'unreal,' 'subjective,' 'inside himself,' just as the jelly-fish, if he were a philosopher, would designate the phenomena of the physical plane. He regards astral or mental phenomena as the result of his 'imagination,' i.e., as forms of his own creating, and not as the result of impacts upon his astral or mental vehicle from external worlds, subtler indeed, but as 'real' and 'objective' as the external physical world."

When the average man gets beyond that stage, by a process of special training, such as we associate with the term Yoga, he will be able to develop powers that will enable him to regard as objective certain things he now regards as subjective. At least, one might say that by following certain methods of Yoga training he will be able to do so.

In this connection, it is well to remind ourselves that Yoga is a specialized application to oneself of the general

laws of evolution. In the human stage we have all the force of our previous evolution behind us, and "when we come to this shortest cycle of evolution which is called Yoga, the man has behind him the whole of the forces accumulated in his human evolution, and it is the accumulation of these forces which enables him to make the passage so rapidly. We must connect our Yoga with the evolution of consciousness everywhere, else we shall not understand it at all; for the laws of the evolution of consciousness in a universe are exactly the same as the laws of Yoga, and the principles whereby consciousness unfolds itself in the great evolution of humanity are the same principles that we take in Yoga and deliberately apply to the more rapid unfolding of our own consciousness. . . . Whether you are thinking of the unfolding of consciousness in the universe, or in the human race, or in the individual, you can study the laws of the whole, and in Yoga you learn to apply those same laws to your own consciousness rationally and definitely. All the laws are one, however different in their stages of manifestation."<sup>1</sup>

We may ask ourselves a question: to what end this special process of unfoldment, this more rapid development? To no purpose at all unless we wish to realize unity or to be more useful in our inner as well as our outer lives. If we think of the results of Yoga as desirable we shall help to bring them about slowly, but surely, in ourselves. Thought, imagination, is our only creative power. By the use of imagination our powers are to be unfolded. The more we think of a desirable object, the stronger becomes the desire for it. If we think of Yoga as desirable, if we wish to become a Yogi, we must use our imagination. "Think about the results of Yoga and what it means to the world when you have become a Yogi, and you find your

<sup>1</sup> *An Introduction to Yoga*, pp. 5, 6.



desire becoming stranger and stronger. . . . Think of the ultimate result."<sup>1</sup>

What does Yoga bring us to in the way of realization? To unity, if we really desire unity. It is not something we shall get for nothing, something we shall experience even without losing that we may now prize rather much. There are many so-called "virtues" in our ordinary life which will drop away entirely when we reach unity. Moral indignation, repulsion from evil, judgment of others, these and like things will have no room where unity is realized. "The man who has realized unity knows no difference between himself and the vilest wretch that walks the earth."<sup>1</sup>

Yoga in this sense of a last stage in the normal course of evolution tends to emphasize a purpose and also point undeviatingly to a goal; it has as an end in view the producing of human beings who are strong and spiritually adult, who will not only repay their debts to Nature, but will also learn how to help the younger and more helpless beings coming along the same evolutionary journey in this or in some future world. "Cycles ferried my cradle," said Walt Whitman. In future cycles we shall perhaps take some small part in the ferrying! It seems certain that after the long travail and struggle the end of it all will not be something unheroic. Implicit in our view of evolution, as we understand it, is the end—or at least one end—in the words of Annie Besant: "To produce living beings of high intelligence and strong will, capable of taking an active part in carrying on and guiding the activities of nature and of co-operating in the general schemes of evolution."

D. JEFFREY WILLIAMS

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<sup>1</sup> *An Introduction to Yoga.*

## REVIEWS

*Tirukkural of Tiruvalluvar*, with English translation by V. R. Ramachandra Dikshitar, M.A., the Adyar Library, pp. 271, price Rs. 8.

The *Tirukkural* is a famous Tamil classic, "the pride of South India," which dates from the first or second century B.C. The translation is presented in two volumes, one containing the text in Tamil on the left-hand pages, with the English translation on the right-hand pages; and the other, the text in Roman transliteration with the same English translation.

This classic is written in three parts, dealing with the three "aims" of life so well known in Hindu philosophy, which are Dharma, Artha and Kama, or Duty, Wealth and Love or Desire, these three being not mutually exclusive but varying only in importance according to the different temperaments of individuals, and all leading in natural sequence to the fourth aim, which is Moksha or Liberation. The work is described as "dealing in extenso with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong," and the 1880 verses contained in the volume may be applied to conduct

today as to that of two thousand years ago, from the first chapter "In Praise of God" to the final chapter "On the Pleasures of Lovers' Misunderstandings". The quality and beauty of the writing may be shown by a few extracts:

"The great achieve the impossible: the little cannot."

"Happiness springs only from Dharma. All else is sorrow and merits no praise."

"The blister caused by fire will heal. But the brand of a bitter tongue will never heal."

"Practise truth, you need not practise any other virtue."

"The path of rectitude is the path of non-violence."

"He enters the abode of the gods who lays the axe at 'I' and 'mine'."

"The world lives through kindness; those who do not have it are a burden to the earth."

"Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?"

K. A. B.

*Women's Light and Guide; Siv-anand's Letters to Dr. Chhatrapati; Science of Pranayam; Health and Happiness; What Becomes to the Soul after Death; Health and Long*

*Life; Conquest of Fear; Moksha Gita; Easy Steps to Yoga; Brahma Sutras; Pocket Prayer Book*—Publishers, Anandakntir, Rishikesh, India.

Swami Sivananda of Rishikesh in the Himalayas is well known in India for his Āshrama, where he lives surrounded by many pupils. All these works have just been published by him and by his pupils. It is impossible to do more than give the names of the various publications. The most important is a translation by the Swami of the *Brahma Sūtras* of Bādarāyana on which long ago commentaries were made by the two teachers Shankarāchārya and Rāmānujāchārya, one representing the strict Advaita "non-dual" Vedānta which practically eliminates the individual soul as having a separate existence from Brahman, and the second Viśiṣṭa-Advaita, "non-duality with a distinction," which states that on final Liberation and Union with the Divine the individual soul still retains a purified individuality which can offer itself in perfect devotion to the Lord to the end of time.

As Swami Sivananda's Commentary, in two volumes, is intended for the general public not trained in scholarship, one can ignore such horrors as Poorva instead of Pūrva, and putting "aa" instead of "A," and generally omitting the marks

over the vowels to indicate which are long and which are short. Certainly both the text and the commentary require very deep thought to enter into the philosophical standpoint given in the aphorisms of the old Sūtras.—C. J.

*Childhood and After*, by Susan Isaacs, Routledge & Kegan Paul, pp. 245, price 15/.

In these essays, published between 1928 and 1945, Mrs. Isaacs formerly Head of the Department of Child Development, University of London, gives a survey of many aspects of her work. A large part of the book deals with analytical technique and is illustrated by case-histories, mainly of very young children.

It is not a very pleasant book to read, and one feels that perhaps there are other interpretations to be placed on the observed reactions of children. An acceptance of Re-incarnation would explain much, for then the child would not be seen as a blank sheet of paper to be affected only by certain personal relationships with his mother or father, but an individual bringing with him certain tendencies and qualities.

The portion of the book dealing with the value of nursery schools, and with the need that a child feels for security, strikes a more creative note. It is good to know

that nowadays emphasis is laid on the development of the child, and that research is going on involving the study of the child as a whole. The last chapter deals with children in Institutions. One would have liked to hear more of the interesting information which has been collected in surveys of the effects of evacuation during the war.

This book is one for the technical psychologist, who can assess its value in the light of alternative theories and further experiments, rather than for the ordinary lay reader.

E. W. P.

*The Science of Yoga*, Vol. I, by Aprabuddha, pp. 217, price Rs. 11-8.

This forms the 14th volume in a series entitled "Vaidik Sanskriti-mala," intended to visualize the future of Vaidik civilization and give a picture of the same. The book is dedicated by the author to his guru, "who, entering my heart, kindled there by his own effulgence, the almost extinguished fire of speech". The book is another commentary on the Yoga S  tras of Patanjali, and thus adds to enrich the voluminous literature that is growing on the subject of Yoga.

As we should premise, in these lay books on Yoga, whether in the East or the West, do not require much advocacy. The author's contention therefore in his Prologue and Introduction of

the eastern point of view that Yoga Shastra is the only tenable one, loses weight and appeal to all students in spite of its being written in English and apparently intended for western-minded people. Also no commentary can be the last word on any subject, and specially on Yoga since it is a growing field of knowledge and investigation and so varied in its practices. Modern psychology has begun to take notice of it as is shown by the commentary of Geraldine Coster in her book *Western Psychology and Yoga*. It is psychoanalytical. The present writer does not appreciate this effort, but he seems to lose sight of the fact that to master the technical terms of the science of Yoga as they are given in his book the student has to wade through a glossary covering many pages, and then he has to tussle with the various meanings and interpretations which are attached to those words. One needs to admire the sincerity, the industry and the patience of some western devotees of this ancient science in their search for yogic truths. The author is very emphatic in his view that Vedantism is the philosophy of Yoga while the practice of it is the method of Patanjali's Yoga S  tras. Further, he asserts that "suffice it to say that Yoga is a genuine Arya science, discovered by the Aryas, experienced by the Aryas,

and evolved by the Aryas"; that being the decided opinion of the author, he doubts very much the utility of the attempts made by western writers on the Psychology of Yoga, and for example he mentions that of Miss Coster.

Except for this his rather strong line of argument in favour of one particular method only, the book is distinctly an addition to the lore of Yoga literature. C. S. T.

*The Buddha*, by Clifford Bax. Victor Gollancz Ltd., pp. 62, price 6/.

This Radio Version of the life and ideas of the Buddha should bring to many thousands an understanding of the great truths taught by the Lord and cause them to desire more knowledge of that Life lived that all men might find enlightenment.

One question is the use of the word *Gautam* or *Gotam*, the family name, instead of *Siddhārtha* in the early childhood. The name was the child's by right of being born in the clan. Nor would he give it up on attaining Buddhahood (as he did the name of Prince *Siddhārtha*). So these two sentences are questionable: "The King . . . has given this baby the name of Gotam." "He who was once Prince Gotam had now become a Buddha." The dramatist never once mentions the name of *Siddhārtha*, commonly

used in histories of the early life of the Buddha.

Dramatic effect is lessened by the author's having the Prince speak of men as being "bitterly poor, some diseased, and some—not happy" before he has seen the sights that taught him of sorrow. How could he know that "these girls . . . dainty as butterflies . . . young, athletic, sinuous," would grow "stiff, old, infirm" with "their beauty forever disappeared"? In the historical version the Buddha sees for the first time an old man, a sick man and a corpse, and these on different days. With the fourth sight of an ascetic are completed these tremendous dramatic incidents prophesied to change him from man to *Bodhisattva*—he who is to become a Buddha. In a few lines only these sights could have been described one by one, and a few lines of the more philosophical discourses omitted to compensate. In this Drama he sees only a leper who is old and poor, and the whole of this most dramatic climax in the life of Prince *Siddhārtha* is reduced to 18 lines.

But in a most difficult field, for this brave and on the whole successful attempt to reduce such a Lifetime to the space of a radio broadcast, one can have only admiration. The dramatist's style is beautiful and flowing and his presentation forceful. A. S. D.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1950

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

### *Adyar*

The President, Mr. C. Jinarāja-  
ān, left Adyar on 17th August  
for Hyderabad to preside over the  
forty-ninth annual session of the  
Mahatma Theosophical Federa-  
tion. He delivered two public lec-  
tures at Hyderabad and Secunder-  
abad. He returned on 21st August.

On 12th August a special meeting  
was held in Headquarters Hall to  
commemorate the Silver Jubilee of  
the H. C. Centre in Europe. The  
President was in the chair, and  
later Mr. Theo Lillicieft and Mr.  
Anand Menon had said a few  
words describing visits they had  
made. The Head of the Centre,  
Mahatma Balmini Devi, spoke of the  
work that has been carried on  
there in the past 25 years. The  
President expressed his warm tri-  
bute to the devotion of the workers  
of the H. C. Centre in many  
places.

A brief visit was paid to Adyar  
July 24 by Mr. John R. S. Costa.

who for the past four years has  
been travelling and lecturing for  
various National Societies includ-  
ing the United States of America,  
Canada, Cuba, New Zealand and  
Australia. After ten days' stay,  
during which time he addressed  
several Lodges, he flew on to Eng-  
land.

### *The School of the Wisdom*

The Director of Studies, Mr.  
C. R. Groves, is at work preparing  
for the opening of the new session  
of the School on 1st October. The  
curriculum has been prepared based  
on the experience of last year, and  
it is hoped that a very interesting  
and instructive course will be forth-  
coming when the new students  
take up their work. There have  
been registrations from a number  
of Sections.

### *France*

The annual meeting of the Sec-  
tion was held after Easter when  
Dr. Paul Thurner was re-elected

General Secretary for a further term of office. It was decided to continue to publish the magazine *L'Action Théosophique* in a modified form.

Mr. J. H. van Dassel, General Secretary of the Theosophical Society in Europe, together with Mlle. Pascaline Mallet, Assistant General Secretary, visited this Section and attended the annual meeting.

#### Germany

This Section had a visit from the General Secretary of the Theosophical Society in Europe in April. He stayed for ten days and was able to visit not only the Headquarters group at Hamburg but Bremen, Hanover, Frankfurt and Düsseldorf. In each place he met the Lodge members and discussed with them their work and problems. He reports that the work in Germany appears to be going very well, especially in Hamburg. The membership of this Section has increased in the last year from 652 to 771 members. The largest groups are in Berlin, Düsseldorf and Hamburg.

As a new venture the German Section held a Summer School at Homefolks High School, Rendsburg, Schleswig-Holstein, in the middle of July. A cable of greetings from the members assembled was received at Adyar.

#### Netherlands

The General Secretary of this Section, Prof. J. N. van der Ley, is at present paying a visit to Australia and staying at the Manar Centre. During his absence Mrs. Helma Kool has been acting as General Secretary.

The Society has obtained the use of buildings and ground at Texel as a holiday resort. The purpose is to give members opportunity to spend a holiday simply and inexpensively. It is in a beautiful position surrounded by many trees and only two minutes from the sea.

The Youth Centre in Delft ranged a week-end in April in grounds of the St. Michael Catechism in Huizen. About 60 young people attended and all showed keen interest. This work has done much to bring Theosophical ideas before the younger generation in Holland.

#### Czechoslovakia

The Presidential Agent, P. Miloslav Lzicka, writes that the activity goes on with member meetings and small study groups which are found to be more effective than a larger audience. Much interest has been taken particularly in Yoga, and members are trying to acquire a broad Theosophical background.

*Ecuador*

The newly appointed Presidential Agent, Señor F. Iborra Munoz, reports that he is endeavouring to organize the work in Ecuador. At the moment there are only 4 members and some enquirers and sympathizers. It is hoped that these will form a nucleus which will grow in strength.

*Belgium*

Monsieur Urbain Monani has been appointed as the new General Secretary of this Section, in place of Mlle. Serge Briay, who has retired from office for health reasons. The Section has resolved to start a quarterly journal from 1st October 1950.

*Scotland*

The 40th Annual Convention of the Section was held at Headquarters at Edinburgh on May 20 and 21. The General Secretary, Mr. Edward Gall, presided, with Mr. Sidney A. Cook, the Vice-President of the Society, as Guest of Honour. There was a large gathering of members from all parts of the country despite very unfavourable weather conditions. In his report the General Secretary stated that there had been a year of quiet but steady work with interest and activity on the whole well sustained. All the usual activities had been continued successfully at Headquarters and in the

various districts and Lodges. The membership stood at 867. The Library continued its work on its usual extensive scale and fulfilled a very important part in the life of the Society. Both Mr. Cook and Mrs. Cook addressed the members and their visit was very much appreciated.

*Wales*

The Vice-President, Mr. Sidney A. Cook, and his wife were welcomed to North and South Wales in May. Talks were given by them at Colwyn Bay, Cardiff and Newport. The latter was the first meeting to be held there since the war. There was an audience of about 40 and keen interest was displayed. In May, Colwyn Bay had a visit from the General Secretary of Scotland, Mr. Edward Gall.

*India*

The General Secretary, Mr. Rohit Mehta, presided over the Gujarati Theosophical Federation's sessions at Waghodia in May. About 160 delegates attended from various Lodges. As it was meeting in a village, practically the whole village and people from surrounding villages attended most of the functions. One day was allotted to the Youth Federation as Youth Day.

One of the Section's workers, Mr. Henry van de Poll, made a tour in May and June, and his



reports are very encouraging with regard to the revival of Theosophical work in East Punjab.

At Coonoor in the Nilgiris a new Lodge has been formed and was declared open by Srimati Rakmini Devi in May. The inaugural address was given by Sir C. P. Ramaswami Iyer. This Lodge has been particularly fortunate at its beginning because of the recent arrival in Coonoor of Professor J. E. Marcault, previous General Secretary for France. He has attended meetings and given great help to the members.

The Madura District Theosophical Conference was held in Dindigul in July, and after a lapse of many years Dindigul Lodge re-started its activities in its own building. Mrs. Bhagirati Sri Ram presided over this Conference.

There has been a move to revive some of the Lodges in Madras and in Myslapore a meeting to restart the Lodge was held on 30th July. The President of the Society, Mr. C. Jinarajadas, presided at the meeting and Mr. John B. S. Coats, ex-General Secretary of the Society in England, who was paying a brief visit to Adyar, gave an address.

The July issue of *The Young Theosophist*, the official journal of the All-India Federation of Young Theosophists, gives news of work being done in the Youth Lodges in

various parts of the Section. One particular feature recently was the Youth Camp held at Adyar during May. This was inaugurated and presided over by Srimati Rakmini Devi, and the President gave the last lecture on Buddhism. About 90 delegates registered and a number of interesting and instructive meetings were held.

### *Indo-China*

The Lodge in Vietnam had much difficulty in keeping going but notwithstanding this the members have been able to edit in Annamese in 1949 six works dealing with Theosophy and one on Buddhism. In Puompenh, the capital of Cambodia, in Hue, in the district of Vietnam, and in Longuyen (South of Vietnam) the members are anxious to form Lodges, but so far they have not been able to obtain the necessary Governmental sanction. It is hoped that this may eventually take place.

In 1949 a public Theosophical library was established commencing with 200 volumes. They have been placed in charge of a Buddhist Association. The members, although not as numerous as in other countries, are devoted and active and they have the firm conviction that in time they will be able to form a National Society in Vietnam.

# THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

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Headquarters of the Society: ADYAR, MADRAS 20, INDIA  
Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1880	United States	Mr. James B. Perkins	... P.O. Box 270, Wheaton, Illinois	...
1888	England	Mrs. Doris Groves	... 59 Gloucester Place, London, W.1	... <i>The American Theosophist</i> .
1891	India	Sjt. Rohit Mehta	... Theosophical Society, Banars City	... <i>Theosophical News and Notes</i> .
1893	Australia	Mr. J. L. Davidge	... 23 Dligh Street, Sydney, N.S.W.	... <i>The Indian Theosophist</i> .
1893	Sweden	Herr Curt Berg	... Ostermalmsgatan 12, Stockholm	... <i>Theosophy in Australia</i> .
1896	New Zealand	Miss Emma Hunt	... 10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophisk Tidskrift</i> .
1897	Netherlands	Professor J. N. van der Ley.	... Amstelrlijk 76, Amsterdam Z.	... <i>Theosophy in New Zealand</i> .
1899	France	Dr. Paul Thoin	... 4 Square Rapp, Paris VII	... <i>Theosophia</i> .
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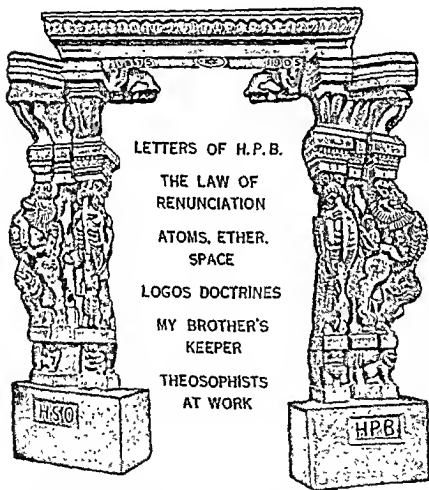
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# THE THEOSOPHIST

## ON THE WATCH-TOWER

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"IS War better than Peace?" Of course every one will answer immediately, "No! there is nothing so horrible as war. Peace is the only desirable state in our lives." Usually when one thinks of war, particularly in western nations who as Christians have the gospel of "one incarnation only," war signifies the killing of thousands of young men who are made into cannon-fodder. But obviously if one believes in Reincarnation, and that death of one body is of slight consequence to the eternally living Ego, the whole problem appears in a different light, for sometimes death is a great boon to the soul, however tragic it may seem to the temporary personality.

There was a period in the last days of Atlantis when the whole continent was so steeped in the most horrible forms of black magic, that no soul born into that civilization had any opportunity whatever of progress. This condition had continued, slowly worsening, for thousands of years. Then, as *The Secret Doctrine* narrates, the

decision was given from on High, and the whole of Poseidonis was sunk under the water. To the ordinary sight nothing could be a more horrible "disaster". But to the millions of Egos, who were released from a degrading incarnation, there came the future of a reincarnation soon after in some land that was not so honeycombed with all the forces of evil.

The acceptance of the idea of the eternal life of the soul naturally means a new evaluation of the meaning of life on earth. In the *Katha Upanishad*, as in the *Gita*, we have the well-known lines :

"Never the spirit was born; the spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams!

Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it at all, dead though the house of it seems!"

Immediately follows the unforgettable verse

हन्ता चेन्मन्यते हन्तुः हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायः हन्ति न हन्यते ॥

"If one thinks he slays, if the slain thinks he is slain, both these know naught. The soul does not slay, nor is it slain."

This is immediately followed in the *Gita* by

"Nay, but as when one layeth

His worn-out robes away,

And, taking new ones, sayeth,

'These will I wear today!'

So putteth by the spirit

Lightly its garb of flesh,

And passeth to inherit

A residence afresh."

There are certain conditions in what we call Peace, that give opportunity after opportunity to the unscrupulous to exploit the helpless masses. It was to this situation that Tennyson drew attention in 1854 in his poem *Maud*, to the horrible degradation imposed upon the poor by the so-called industrial "advance and prosperity," with wealth to the factory owners, but so far as the poor were concerned, horrible conditions of exploitation, with long hours of labour and scanty housing accommodation :

"Peace sitting under her olive, and slurring the days  
gone by,  
When the poor are hovell'd and hustled together, each sex,  
like swine.

When only the ledger lives, and when only not all men  
lie;

Peace in her vineyard—yes!—hnt a company forges the  
wine.

"And the vitriol madness flushes up in the ruffian's  
head,

Till the filthy by-lane rings to the yell of the trampled  
wife,

And chalk and alum and plaster are sold to the poor for  
bread,

And the spirit of murder works in the very means of life.

"And Sleep must lie down arm'd, for the villainous  
centre-bits

Grind on the wakeful ear in the hush of the moonless  
nights,

While another is cheating the sick of a few last gasps,  
as he sits

To pestle a poison'd poison behind his crimson lights.

"When a Mammonite mother kills her babe for a burial  
fee,

And Timour-Mammon grins on a pile of children's  
bones,

Is it peace or war? better, war! loud war by land and  
by sea,  
War with a thousand battles, and shaking a hundred  
thrones."

After the first world war, how many thrones were shaken and crashed. Though we are in the year 1950 and there are improved conditions for labour, yet in the great cities we still have the poor who are exploited in modern ways. Anyone who really knows these conditions would welcome any kind of war, rather than that these conditions should be perpetuated in the "piping times of peace," for whose looks beneath the surface notes that it is the devil who pipes and calls the tune. But unhappily for ourselves, war too creates unexpected evils. For, as was pointed out 400 B.C. by Thucydides the historian of the Peloponnesian War in Greece:

"the meaning of words changed in relation to things. Thoughtfulness, prudence, moderation, generosity were scorned; daring and cunning was prized. Frantic energy was the true quality of a man. Neither side cared for religion, but both used it with enthusiasm as a pretext for various odious purposes."

Centuries later an Irish judge remarked that he never knew a blackguard in the dock for rioting, who did not call himself a "patriot". Graft is bad enough in times of peace, but it becomes terribly rampant in time of war. Two Senators of the United States Senate, who were in charge of national administration and had been convicted of graft, have just finished serving their prison sentence.

Another attitude toward war was given in one of the four famous sonnets of that "young Apollo golden-haired" who was Rupert Brooke of England. He sprang forward as a volunteer in the defence of Belgium in the First World War, and under the inspiration of war he wrote last

unforgettable sonnets, in one of which he described what war did for thousands of young men of his class :

"Now, God be thanked Who has matched us with His hour,  
And caught our youth, and wakened us from sleeping,  
With hand made sure, clear eye, and sharpened power,  
To turn, as swimmers into cleanness leaping,  
Glad from a world grown old and cold and weary,  
Leave the sick hearts that honour could not move,  
And half-men, and their dirty songs and dreary,  
And all the little emptiness of love ! "

Recently an English writer has used the graphic phrase, "the cold war that is peace". It is to this that Browning's lines apply :

" since war  
The sickness of the kingdom is, and peace the health,  
But here I do conceive, 'twill rather lie,  
Whether we had not better endure  
Sharp sickness for a time, to enjoy  
A perfect strength, than have it languish on us ;  
For peace and war in an incestuous line  
Have still begot each other."

Peace and war are so inextricably woven into our civilization that in times of peace, exploitation proliferates like some horrible bacillus which grows in the blood, to bring about death rapidly. Yet on the surface, so long as war is far away, so many people consider that peace is the one and only thing desirable.

It is noteworthy that in one of the great civilizations of the world, India, there has never been the western attitude toward war. One of the great divisions of the Aryan people who came from beyond the Himalayas, is the Kshatriya, the warrior. Hinduism has recognized the need of the fighter, who is also the defender of the people, and as the *Gita* says, there is nothing so desirable to the Kshatriya as a call to fight in a "righteous war".



As the world is at present, it is difficult to say with regard to any particular epoch in the life of a nation whether a continuation of peace is the most desirable condition for the welfare of the nation, or whether, as Browning said, a sharp sickness for a time, that is, war, may not be a helpful remedy.

One of the leading men in politics in the United States, John Foster Dulles, has just published a book, *War or Peace*. He is the chairman of the Federal Council of Churches Commission on a Just and Durable Peace, in which Jews, Protestants and Catholics joined together in a common task. Mr. Dulles has never wavered in his belief that "true Peace can endure only if it is based on a moral order". There we have a fundamental truth concerning war and peace. The two terms, war and peace, disappear when in men's lives there is a moral order. But who shall create this moral order for all mankind? No one religion, with its exclusive bias of salvation for those of that religion alone, can create a world moral order. Some day in the far future, perhaps, when the tenets of Theosophy, which rise above race, creed, sex, caste and colour, become the basis of the moral order of the world, we shall have true Peace at last.

During the last few years a curious negativity in Theosophical assimilation has shown itself in the members of the Indian Section of the Society. For now whenever there is a Theosophical Conference they desire the President to send a message. During the period when Dr. Besant was President, nobody thought of applying to her for periodical messages of encouragement. This habit seems to have begun when Dr. Arundale was President. Since he was a facile writer and could write half a dozen messages in one day, he

sent messages to various Conferences. The habit has persisted, and I am continually asked for messages; during this last month organizers of three Conferences have written to me. In my case, unfortunately for myself, writing a message requires much thought and labour. I had composed a message for the inauguration meeting of the Radiant Youth Lodge in Madras, at which I could not be present. To the two other Conferences I could only send the same message, which appears in this issue of THE THEOSOPHIST.

Perhaps the request for messages is due to a desire to be closely linked to the centre of the Theosophical work at Adyar, and it may also be from a sense of desire to be linked personally to the President. But on the other hand, since Theosophy in all its fundamentals is within the soul of every individual student, a group of Theosophists might gather at a preliminary meeting in order to put together their ideas and create a message for themselves, without writing to Adyar to receive a kind of "spiritual cocktail". If members were to think deeply on the fundamental truths of Theosophy, especially in relation to their application to the problems of the world, message after message could be created by themselves, which will help any gathering of Theosophists. Presidential messages are read at the beginning of a Conference and then forgotten. If it were a part of the Conference to take a message received from Adyar and discuss its ideas, possibly then the meaning of the message would be understood and remembered, and the effort of the President to compose a message be worthwhile. But what usually happens is that the Conference merely sends a Resolution of thanks to the President for his message, and as the programme of a Conference is worked out in detail beforehand, no time is allocated for discussing the message received.

During the past few years one remarkable development within the Society has been the organization of Summer Schools. There have never been so many as in the present year. From July 10 to 16 there was one in Germany in Rendsburg; from July 14 to 19 there was a French-speaking Summer School at Troinex near Geneva; during its meetings the daily programme began with the Prayers of all Religions. From July 23 to August 2 a Summer School of the four Northern European Sections, Denmark, Finland, Norway and Sweden, took place at Gammel Præstegaard in Denmark. August 12-19 was the Silver Jubilee of the important Centre of Theosophical workers at Huizen in Holland; August 10-15 the Young Theosophists held a holiday camp at Huizen; August 12-24 the National Societies of the British Isles and Eire and the Lodges of Northern Ireland held a joint Summer School in Bangor, North Wales.

The special value in all these meetings is less in any new instruction received from addresses, and far more from the warm sense of fellowship established, and in the realization that each Theosophist needs every other Theosophist for an understanding of life and the true wisdom which is the solution to the problems of life. Since the organization of the National Societies of Europe in 1904 into a Federation, the Federation has held annual sessions in many capital cities of Europe. Last year the Federation met in Paris, with an attendance of over 600 members, many of whom came from countries outside France. This year there was no meeting of all the members of the National Societies, only a meeting of the executive officers representing the various countries. This meeting was held at Arnhem in Holland and twelve countries were represented.

O. JINARAJADASA

## LETTERS OF H.P.B.

July 3 [1877—?]

WELL little Nadezhda my darling, I received your letter. Immediately after reading, it was seized by Krishna-varma, who came two weeks ago from Multan (Punjab) in a cart and is now staying with us. Devil knows how, but he translated to me in English all the paragraphs written by you in Russian about your doubts and fears concerning my supposed denial of Christ and he asked insistently for the letter. He said to Olcott: "If we could find only one dozen of European members with such a character, such an unshakable faith and principles, the world would be saved." You do not believe? As you like, but he said just these words and has sent your letter to Swami Dayanand. Don't be angry with me, he is respecting you for your principles, and I was unable to refuse your letter to him. But remember the following: *Aria-Samaj has no religious dogmas nor rules.*

The point of compulsory faith, as I wrote once, is the oneness of God; in three persons (as you believe) or in trillions of quintillions—it means in every bit of dust, in each atom separately and in the One Whole (as we believe) it does not matter. Every one is free to believe in his own way. The one fact remains: there is the One, All-powerful, Un-created and Eternal Divinity, who is manifesting Himself each second in all His creation, from the dust to man. Neither your belief nor ours can change this

fact in one lota. As He is so He was and will be for all ages; and the fact that John sees him as an old man and Peter as a youth, you as a trinity and I as innumerable beings and entities, is not a sin against Him, provided we believe in His Existence; ergo the Materialists cannot be admitted. In the Society this is *certain*. As in Nature there are no two leaves identical, nor a man—even among twins—absolutely like another, so there cannot be two persons believing *literally* the same faith. Faith and the picture it evokes depend upon the physiological and psychological construction of the brain. Aunt is probably as good a Christian as yourself, yet if you would try to go deep to the bottom of her brain you would find that there is a great difference in quite intimate details of your two faiths. The kind of faith people have does not depend upon themselves but upon their constitution. Hence let us be just to everybody. Every man believes in his own way, just as with taste—one likes tomatoes, they make another sick; one loves the colour red, it gives some eye-ache to another.

The differences in religious dogmas, were created not by saints but by all-sinful mortals; the various, diverse different and many-sided beliefs—divide humanity into inimical nations and races.

If there were no dogmas, there would also be no Protestants, Catholics, Buddhists, Brahmoists, etc.; all would believe in One God, the Lord, Creator of all living things; all would regard themselves as brothers, as children of one Father; they would be ashamed before the rest of their brothers to kill and slaughter each other in wars, to torture each other like wild beasts, and to create a hell for another.

I shall never forget one characteristic day, or rather night, in Odessa, in your house at a dinner. Aunt was quarrelling with me about religion, and was firmly stating

that no Jew or idol-worshipper can ever enter the Kingdom of Heaven and will never be found there. From this very moment I began to brood over these words: "If even Aunt," I thought, "such a good, noble and just woman, is so blinded by Christian faith that she can believe in such a terrible, horrifying injustice of God, then what must be other Christians, many of whom are not worthy of her little finger?" Till that time I still believed a little in Christianity. A few months after this I became simply a Theist if not a complete atheist. Then came my journey to America, to Sangus, near the woods of Bostokas. But it is not about myself that I want now to speak.

Having no dogmas, not demanding our members to believe in one thing rather than another, we accept and respect alike Hindus, as Christians—except Catholics—which is the second important point. Not because among Catholics there are fewer good men than in other religions, but because their priesthood is so vile, namely the Jesuits and those who compel people at the confession to say many things which do not belong at all to religion. In short it is severely prohibited; also because of the fact that the Catholic Madonna in a crinoline dress and with an umbrella is far more an idol than Kali—the wife of Siva, and we are dead opposed to all idol-worship. Although in reality, in the beginning of Brahminism they believed in One God—Vishnu—who was imagined by the people not in *three persons* but in thousands of images and forms; and these forms which were in the beginning only symbols of his innumerable qualities, changed with time in the popular superstition into entities separate from each other, and from abstractions were converted into something concrete and tangible, into individual gods.

It is the alphabet of the Vedas. Every philologist, and indologist, who reads Sanskrit knows it. The Brahmin

priests had used this to enslave and exploit the stupid, superstitious people, just as was done by Catholics and others.

As far as the uniqueness of Christ's moral teaching is concerned, how can we believe it, when we find *just the same words* in the "preceptes morales" of Krishna, Gotama Buddha and others, many thousands of years before the Christian era? The whole essence of Buddhism is found in the *Vedas* of the Arias. The priests twisted the meaning of the *Vedas*, and Gotama Buddha began to explain to the people their very essence, the secret meaning of the dead letter. Then the Buddhist clergy too have belied the truths, and out of a stupid earnestness have stepped down the truth.

Believing in the truth of the *Vedas*, which are breathing forth the Oneness of God and the immortality of the Spirit, we believe (with the exception of some dogmas established in later times by sinful men with the assistance of such beasts as was St. (?) Constantine, the same as you believe.

"Don't do to another what you do not want to be done to you," was said by Confucius, Buddha and Krishna.

"I love my neighbour as myself, and God more than anything in the world," they also repeat.

"If the blind lead the blind, both will fall into a pit" is written in *Prakhya*, in *Aytareya Brahmana* and *Rig Veda*. The existence of these books it was proved is, if not 20 centuries old as the Brahmins hold, at least 2,000 years before Christ, according to Max Müller and Dr. Hauge who were some of the most learned Sanskritologists of our times.

There is no saying of Christ which cannot be found in the *Vedas* and in the *Mahabharata* of Krishna.

You believe in the Trinity and we in the Trimurti (literally *three-faces*, in Sanskrit). But you believe in the church-established Trinity—God the Father, God the Son

and God the Holy Choat in the anthropomorphic sense, which means making of them three different individualities in the One. In the same way the Brahmins believe in the Trimurti which embraces Brahma, Viehnu and Siva—the Creator, the Preserver and the Destroyer.

And we, the followers of the pure and monotheistic religion and philosophy of the ancient Arians, we believe in the Trinity in its scientific, philosophic and divine meaning. We believe and understand thus: God the Father—the Universal Soul, the creative force, who created and is creating every minute all that exists in all the worlds; God the Son—peace pervading all creation; it means the *Spirit in the flesh*, the clear and visible manifestation of the invisible creative force. . . .

[one page of MS. missing]

. . . as yourself. As the Gospel says: "In the House of our Father there are many mansions"—there is enough work for all. The Christians can fight against materialism and atheism, and non-Christians against Catholicism and Protestantism; certainly trying to behave according to the recognition that by whatever name He may be called, He is the same one unchanging God, and all human beings are brothers.

It is only one stupid man Wittgenstein (a part of his letter I am enclosing) felt offended that the poor Leymarie (Reyne Spirite) wrote to him "Mon cher frère en croyance,"<sup>1</sup> and adds "L'animal ! un peu plus et il motuoyerait !!!"<sup>2</sup> And that is a "Theosophist". He is also a Christian; it seems he believes in Christ but is vehement against the priesthood of all corners.

No my darling, we shall not let you go out from our Society; you are "membre honoraire," and don't you like

<sup>1</sup> "My dear brother in belief."

<sup>2</sup> "Beast, one step more and he would address me as 'thou'."



to fight all idol-worshippers? Certainly we respect too much our members to allow ourselves to ask them to act against their beliefs. I do not doubt it in the least.

You are a Theosophist (Christian) for ever. Boehme the mystic was also a Christian and all the mediæval Kabbalists were Theosophists, as was Swedenborg too.

The Dictionary has been probably received by now. I received a receipt for a book from Europe through Hull according to your information, but it is so hot that there is no strength to go out. I returned only three days ago. I was almost as far as California with Krishnavarma and Olcott. One of our members, the editor of a journal, is in Sacramento and we had to talk over some business matters with him; he came half way to meet us. In Milwaukee and Nevada all ladies were all the time walking near our windows and the terrace where we were sitting to look at Krishnavarma; he is exceptionally beautiful although of the colour of a light coffee. In his long white pyjama dress and a white narrow turban on his head with diamonds on his neck and in bare feet he is really a curious sight among the Americans in black coats and white collars. Many photographers came asking me to allow to take his photo, but he refused to all of them and every one wondered how good and pure was his English. God knows how old he is. When one sees him the first time he seems not more than 25, but there are moments he looks like a 100 years old man.

*(To be continued)*

# THE LAW OF RENUNCIATION

By C. JINARĀJADĀSA

*(Concluded from p. 375 of September)*

WITHIN four years she began another scheme, a vaster one, and that was the Society for the Promotion of National Education. She worked out a great plan of a National University to be established in Madras. She created Univeraity Boarda, obtained the consent of all the leaders in Indian public life to give their names as aymptizing with the scheme. In this National University she planned College after College—a Training College for teachers, with a school attached; a Science College; an Agricultural College; a Commercial College; and an Arts College. These were begun rapidly; there was a Senate, Boards of Studies, etc., all carefully elaborated. The old band round her, led by Dr. Arundale, was called upon once again to work. The Commercial College was housed in the city of Madras, but while waiting for suitable locations the other Colleges were established for the time in Damodar Gardens in the Society's Estate. The poet Rabindranath Tagore consented to be the Chancellor of the National University. The scheme was successful for a while; but once again the whole plan had to be renounced, this time for the simple reason that Mahātma Gandbi had launched his campaign, for which he wanted funds, and naturally

all available money in India went to him. It was impossible for her, out of the resources in her personal control, to give the hundreds of thousands of rupees necessary for the working out of her scheme. So one by one the whole plan of the S.P.N.E. (Society for the Promotion of National Education) collapsed. I do not think this time there was quite the same amount of pain for her, but still once again the Law of Renunciation was applied to her growth.

When, then, there is the Cross, the problem is to lay one's Heart upon it, and let the Heart and the Cross become one. For all idealists the path is the same. Take the Bhakta, or devotee, who is pouring himself out in love and adoration. But every Bhakta experiences what has been termed by one of the Spanish Christian mystics "the dark night of the soul," when everything disappears, even God Himself; and even Christ Himself, to whom he has been pouring out his heart, vanishes, everything seems unreal, he is left with nothing. It is a period of horrible suffering. At first it will come as a terrible shock to the soul; but the period of isolation passes, leaving him perhaps very much dried up in his emotional nature. But if still he goes on with the routine of duty, never leaving any day undone because there is no longer "life" in him, little by little the feeling of devotion returns and it is all sunshine again. It is as if there had been winter, but after the winter is over spring begins again. Then, when for the second time "the dark night of the soul" descends on him, he understands more of its mystery, and waits in patience for its ending. The suffering is not less, but the resistance to it is greater, and he can suffer with patience, with endurance; and where there is patience, there is a certain glimmering of Wisdom, so that he begins to understand the Plan of God for him.

I have summed up this whole situation in a maxim, "When the Bhakta disappears, Bhakti appears". When through one renunciation after another the individual, who is the Bhakta, the devotee, who knows himself only as adoring the Lord, disappears as the adorer, and there is nothing of the self in the adoration, then there is the going forth of pure and perfect Adoration. The Light of the Cross then shines, pure Bhakti shines *through you*, both to God and to your neighbour. Till the self in the Bhakta has been "slain," there cannot be a really pure manifestation of Bhakti.

Similarly is it with regard to the lover of a human beloved; the beloved may be the child, the husband, wife, brother, sister, the friend whom you love. Suppose death takes them from you or they turn against you, there is terrible suffering for you. Will you become soured, "dried up," with no more capacity of loving in you for the rest of your life? Or will you be found still with the capacity to love, even though every object of loving has passed? It often happens in our human affairs that the man or woman filled with a great love offers it to the beloved, and that love is not accepted. Does the love then die in him? Once again I have stated the problem in a maxim—"When the lover disappears, Love appears". It is only when the element of self has been renounced, has been crucified and is dead, that there is possible the resurrection once again into Love or into Bhakti or into pure Philanthropy.

It is this that was put very beautifully in that famous poem of Browning, *Abt Vogler*, where the old musician plays on the organ and constructs those "houses not made with hands". As he plays his music, he begins to understand something of the great mystery:

"There shall never be one lost good! What was, shall live as before;

The evil is null, is nought, is silence implying sound.

of Renunciation or Sacrifice, because you have learnt to lift yourself on to the plane of Eternal Being. It is possible to bring into this earth-life of ours with so much grief and so little joy something of the quality of the Heaven World, even now, before we pass away.

Perhaps only a few learn of that possibility; for it requires utter purification, and also a powerful quality of, shall I say, faith, an inner realization that such is the nature of yourself that you can never be "dead" to the things that you have touched at the highest moments of your life; that each highest moment can be the highest moment *all the time*, if only you know how. And that is one of the problems before the disciple.

C. JINARAJADA<sup>91</sup>

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The day is short and the work is great; but the labourers are idle though the reward be great and the Master of the work presses. It is not incumbent upon thee to complete the work, but thou must not therefore cease from it. If thou hast worked much, great shall be thy reward, for the Master who employed thee is faithful in His payments. But know that the true reward is not of this world.

*The Talwand*

# ATOMS, AETHER, AND SPACE

ACCORDING TO SCIENCE AND OCCULTISM

By G. NEVIN DRINKWATER, B.Sc.

IN the Theosophical magazine *Lucifer* of November 1895, there appears the first account in print of the ultimate physical atoms discovered clairvoyantly by the famous occultiste Annie Besant and C. W. Leadbeater, together with a diagram of the atom as they perceived it. This atom, as they explained at the time, had been anticipated to some extent by E. D. Babbitt in his *Principles of Light and Colour*, published in 1878. In some important respects their observations did not agree with Babbitt's theory as to the structure of the atom,<sup>1</sup> while the manner in which these atoms combined to form the more complex atoms of the elements was quite different from Babbitt's proposals.

In 1908 this article was reprinted in the first edition of *Occult Chemistry*, together with much new material which had appeared that year in THE THEOSOPHIST relating to the structure of the elements. It was now revealed that the ultimate physical atom took two forms, a positive and a negative variety, which differed in the direction of the whorls of force of which they were composed.<sup>2</sup> It was also stated that in the

<sup>1</sup> C. Jinarajadasa, *Occult Investigations*, 1938, p. 69.

<sup>2</sup> *Occult Chemistry*, 1908, plate II, and p. 5. The first statement by an occult investigator that there were two kinds of ultimate physical atoms appears to have been in a public lecture by C. W. Leadbeater at Harrogate, *The Unseen World*, published 1902.

one case force pours in from "outside" or "fourth dimensional space," and passing through the atom appears in the physical world. In the other case it pours in from the physical world, and passing through the atom disappears into the "outside" or "fourth dimension," that is to say, it passes into the astral plane.

At this period scientific thinkers were giving much attention to various theories assuaging the existence of a continuous aether. One of the difficulties that had to be met was that if the physical particles or atoms of matter were considered as immersed in the aether, it introduced a form of dualism into the scientific philosophy of nature, and this was considered a weakness.<sup>1</sup> It is worth remembering that the great scientists have always sought a unified view of the world process, of which Einstein's latest theory is the most recent of many such attempts. A most important chapter in the history of science is represented by this search, which is still in progress. It has brought to light most remarkable results and profound generalizations, and goes far to confirm the validity of the intuitive perception of the unity of nature which these and so many other thinkers have sensed. Science has in its own way and in its own terminology drawn nearer by successive approximations to the One Reality behind all outward diversity.

In order to avoid the dualistic implications of distinct and separate particles of matter immersed in aether, attempts were made to represent the elementary particles as "singularities" in aether, more or less like the 'poles' of a

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<sup>1</sup> A full acknowledgment for many valuable scientific lines in this paper must be made to a brilliant review of the present state of astronomy and atom physics, *From Euclid to Einstein* by Sir Edmund Whittaker, F. R. S.

unction to mathematics"<sup>1</sup>; or putting it in a slightly different way, to regard atoms as modifications of the aether itself, a thoroughly occult idea.

Professor Sir Edmund Whittaker points out :

"The most complete proposal of this kind was made in 1897 by Larmor, who showed how to construct a nucleus of intrinsic strain in the aether, capable of moving freely about it in much the same way as a knot slips along a string, and having properties like those of an electron. It may be formed in the following way: Regard the aether as a kind of jelly and let a cavity be excavated inside it; let the walls of the cavity be grasped and rotated, so that the jelly in the neighbourhood is displaced and twisted. While the force is still being applied, let the cavity be refilled with melted jelly, which is allowed to set firm, after which the force is released. The jelly will now revert to a position of equilibrium, but the strain in the neighbourhood will still to some extent persist; the former cavity will bear to the jelly a relation analogous to that of an electron to the surrounding aether, but the strain will be transferable from one location to another. A positive electric charge may be supposed to differ from a negative charge by an opposite twist."<sup>1</sup>

It will be seen that this idea of atoms of opposite charge being formed from twists in opposite directions in the aether as points of resemblance to the occult idea of the ultimate atom, though it must be acknowledged that Larmor's views were published prior to the occult statements that there were two such ultimate atoms of opposite polarity. However, the idea that the aether is a kind of jelly, or indeed

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<sup>1</sup> From *Euclid to Eddington*, p. 95.



any kind of solid, liquid, or gas, is no longer held. The modern view equates the aether with space itself, rather than with a mysterious something filling space, an important point which will be referred to later.

Since the search for a quasi-material aether came to an end in 1905 with the advent of the theory of relativity, great attention has been paid to the properties of space, that is, to its geometry: for it began to be clear that the properties of gravitation, light, heat, magnetism, etc., were bound up in some way with the properties of space itself.

It has become generally recognized that the ordinary Euclidean geometry of three dimensions, though accurate enough for all ordinary purposes, is inadequate for the more recondite aspects of research in physics and astronomy, though there is as yet no general acceptance of any one system of non-Euclidean geometry. It is of interest to note that the modern mathematical physicist does not hesitate to speak of space of three dimensions enclosed in a space of four. The following quotation from Whittaker is a case in point. Referring once more to an atom as a singularity or modification in the aether, he writes:

"It is possible to conceive of many different types of singularities in the aether; in particular, as Professor Veblen has pointed out, it is not necessary to suppose that the neighbourhood of a point is of the kind that can be mapped continuously on the interior of a sphere in Euclidean space. A singularity of the sort suggested by Veblen would result from the following construction. Consider an ordinary Euclidean space  $S$  of three dimensions, and let  $A$  be an anchor-ring situated in  $S$ . Suppose that  $S$  is immersed in a Euclidean space of four dimensions, and let  $P$  be a point of this space which does not belong to  $S$ . Join  $P$  by segments of straight lines to all points of  $A$ . The aggregates of all these

points in these segments constitute a three-dimensional solid whose outer surface is A, and which has a curious singularity in its interior P. The solid may be described as being like an onion in the form of an anchor-ring, whose successive coats as we peel them off are all anchor-rings until we come to a single point, namely P. P has no neighbourhood resembling the interior of a sphere in Euclidean space; all its neighbourhoods are anchor-ringish."<sup>1</sup>

This conception has interesting points in common with a four-dimensional atom of the occultist. It will also be served that other singularities are possible, so that the hypothetical atom concerned need not be restricted in form to an anchor-ring.

While this suggestion of Professor Veblen's has not, as yet at any rate, found wide acceptance, it is of interest that such a view should now be seriously advanced in academic circles.

The idea of a fourth-dimensional space enclosing a three-dimensional one is equivalent to the occult idea of the astral plane interpenetrating the physical. So long ago in the early years of this century, C. W. Leadbeater had indicated in some detail that the astral plane was four-dimensional.<sup>2</sup> In *The Inner Life*, vol. I, published in 1911, he indicated that the mental plane was five-dimensional,<sup>3</sup> and this is paralleled by the modern five-dimensional (or objective) theory of relativity to which contributions have been made by Einstein and Bergmann, Lichnerowicz and Pirry, Ludwig and Mueller, and by Jordan.<sup>4</sup>

<sup>1</sup> *From Euclid to Eddington*, p. 96.

<sup>2</sup> *The Other Side of Death*, (1904), pp. 108-110; 467-469; *Clairvoyance*, (1908), p. 89; *The Hidden Side of Things*, (1913), I, 29-29.

<sup>3</sup> *The Inner Life*, I, 354-355.

<sup>4</sup> Cf. Professor Pascual Jordan, "Formation of the Stars and the development of the Universe," in *Nature*, Oct. 15, 1919, p. 637, vol. 161.

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In 1911, only three years after the publication of *Occult Chemistry*, Rutherford put forward his well-known model of the atom, according to which the atom consisted of a positive nucleus surrounded by a number of electrons which describe orbits round the nucleus, like planets round the sun, the number of electrons differing according to the element.<sup>1</sup> This theory, as modified by Bohr, was the starting-point for all later work and held the field for many years.

In the Rutherford-Bohr atom it would be difficult to discover a model less like the atoms described by occult investigators. Thus the Rutherford-Bohr model supposes one electron revolving round the nucleus (or proton) in an atom of hydrogen, while occultism reveals that the hydrogen consists of eighteen ultimate physical atoms, arranged in six triads.<sup>2</sup> Comparison with heavier elements reveals still greater discrepancies.

Though the Rutherford-Bohr atom, with further modifications, still has its uses, the atom has been found to have such complex mathematical properties that for many years attempts to construct a visual model of the atom have been abandoned. This perhaps is only another way of saying that the true structure of the atom is not yet determined by the physicist.<sup>3</sup> Science is still unable to decide whether an electron should be regarded as a particle or as a wave, or as both, and if so in what sense; while the position is further complicated by the discovery of many more particles than the two on which Rutherford built his models.

Since 1932, when Chadwick discovered the neutron, the number of known atomic and sub-atomic particles has

<sup>1</sup> Cf. monograph on *Relativity, Where Theosophy and Science Meet*, edited by Professor D. D. Kanga, 1949 ed.

<sup>2</sup> Cf. *Occult Chemistry*, p. 27 and plate V.

<sup>3</sup> From *Euclid to Eddington*, pp. 138, 140, 170.

steadily increased. Omitting particles heavier than the proton or hydrogen nucleus of mass 1, we now have in addition to the electron and proton, the positron, neutron, neutrino and more recently at least two different kinds of mesons, or particles intermediate in weight between the proton and the electron.

Until the discovery of mesons, these additional particles did little to bring science and occultism closer because they were either of mass 1, i.e., the hydrogen atom itself, or very close to that value, or they were of the mass of the electron, in round numbers only one-eighteen-hundredth of the hydrogen atom.<sup>1</sup> These particles are much too heavy or much too light to be identified with the ultimate physical particles of the occultist, for since there are eighteen such ultimate particles in the hydrogen atom, we should expect them to have a mass of about 100 times that of the electron. This is assuming that the mass of the eighteen ultimate particles are all equal, but if for the sake of argument the extreme case is taken, and it is supposed that all the mass is concentrated in the nine positive ultimate atoms of ordinary hydrogen, then in that case we should expect evidence for particles of about 200 electron masses.

Until the discovery of mesons, such particles were quite unknown to physics, but after a good deal of controversy it now appears to be accepted that there are at least two mesons, of known masses, with considerable evidence that there are others, the masses of which await confirmation.

The two recognized mesons are known respectively as  $\pi$  and  $\mu$  mesons. The first lies between 250 and 292

<sup>1</sup> For an up-to-date outline on the various particles see article "Sub-Atomic Particles," *Chambers' Encyclopaedia*, 1950. Estimates vary to some extent as to the masses of the  $\pi$  and  $\mu$  mesons. Those given are as published in June 1950, by Terence Price of the Atomic Energy Research Establishment at Harwell, in *Science News*, no. 16.

electron masses, and after disintegrating it gives rise to the second of 215 electron masses. Both these particles have a very short life, but it will be observed that they are of the right order of magnitude to represent combinations of two or three ultimate atoms.<sup>1</sup> Both these particles exist in positively and in negatively charged forms.

At this point it may be of interest to record briefly the history of the discovery of mesons. In 1935, on purely theoretical grounds, the Japanese physicist Yukawa postulated the existence of an intermediate kind of particle with a mass about one hundred times that of the electron. As *Science News* remarks, "No one at the time paid much attention because the existing picture appeared reasonably out-and-dried and, in the absence of experimental evidence, few contemporary physicists felt inclined to upset it".<sup>2</sup> In 1937, however, Dr. Carl Anderson of the University of California showed that there must be a particle of about 200 electron masses in cosmic radiation.<sup>3</sup> In 1947 at the University of Bristol, Lattes, Occhialini and Powell announced evidence for two different mesons, and this was soon followed by similar announcements elsewhere.<sup>4</sup>

Up to this point mesons had only been detected in cosmic radiation and in small quantities, so that progress was difficult. In 1948, Professor E. O. Lawrence, of the University of California, was able to announce the production of mesons in large quantities by artificial means, thus making possible an entirely new scale of research. Unless considerations of official secrecy intervene, some

<sup>1</sup> *Science News*, no. 16, 1950, p. 21.

<sup>2</sup> *Ibid.*, no. 8, 1948, p. 125.

<sup>3</sup> *Ibid.*, p. 126.

<sup>4</sup> Lattes, Occhialini, and Powell, *Nature*, 1947, vol. 160, pp. 454, 455.

<sup>5</sup> *Science News*, no. 9, 1948, p. 86.

interesting developments can be expected in the near future. As to this possibility, it is to be remarked that willy-nilly atomic physics today has had to become esoteric, it has become too dangerous, as every one knows, to be made completely public.

It is obvious that there is much yet to be done before the complex structures of the elements revealed by occult research can be said to have been proved, or for that matter disproved, but recent scientific discoveries, as we have seen, mark an additional step towards the occult view.<sup>1</sup> The discovery of mesons, and of many more particles, was and is to be anticipated on the basis of occult research, since each chemical element, starting in its gaseous form, is transformed into several successive groups of varying numbers of particles before finally disintegrating into the ultimate physical atoms common to all. At any rate, atomic physics today has become sub-atomic chemistry, as was admitted the other day to the writer, by a distinguished physicist and Fellow of the Royal Society.

G. NEVIN DRINKWATER

*(To be concluded)*

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<sup>1</sup> For other corroborations of Occult Chemistry see the 1949 ed. of *Where Theosophy and Science Meet*.



# A MYSTIC'S VIEW

By E. COE

What is God, my questioner? How can I tell you? For He is to each man the answer to his own soul's deepest need, and if I say, it can only be—in smallest measure—something of what He is to me.

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He is the majesty of silent, timeless hills; the symphony of the wind among the pines, and the voice of waves along a rock-bound shore.

He is the shy blue-eyed violet in a mossy woodland glade, and the young corn rustling green garments 'neath a poised noonday sun.

He is the caterpillar in a black-and-white fur coat, journeying along a slender maple twig; the effortless dip and glide of the snowy gull that sails through azure skies.

He is the fleetly bounding deer in a shady forest glen, the amber cat asleep upon my hearthstone.

He is the mountains of steel and stone that tower above canyons of a busy city street; the man-wrought birds that wing their way across the sky-lanes.

He is the glory that shines through lovers' eyes; the brooding tenderness of a mother's arms.

He is the leap of the heart within at sight of each new and golden daybreak; the gay lilt of senses that must vaunt their joy in song and rhythm.

He is all joy, beauty and rapture that crowd the earth, the sea, the sky; but over more than those, He is the soul's Beloved and Confidant, one's eternal Reason for being.

E. COE

# THE BOOK OF GENESIS

*A Kabbalistic Interpretation of Chap. I, verses 1, 2*

By A. J. H. VAN LEEUWEN

“**I**N the beginning God created the heaven(s) and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

All students of the esoteric lore are aware of the fact that the Holy Book of the Christians contains more than historical facts only, more than symbolical and allegorical meanings, more than moral, metaphysical and religious teachings, and that for those students who are equipped with the necessary mystic keys of the Ancient Wisdom, the Hidden Tradition, this Book will reveal an inexhaustible fountain-head of real esoteric knowledge.

These Secret Keys were known in Hebrew Esoterism as the *Chokmah Nestorah* (Veiled Wisdom). This Hebrew term reveals its inner meaning if we take together, according to the Notaricon instruction, the initial and the final letters. We then get the word *Chen-Heh*, which can be translated as “Grace, opening Inner Vision”. And is not that exactly the aim of the Gupta Vidyā in all ages that have been and are still to come?

I will endeavour to show what lies hidden within some of the terms used in the two opening verses of the

Book of the Beginning, the *Sepher Berashith* as its original Hebrew title runs, the *Book of Genesis*. The Hebrew text runs as follows:

"Berashith bera ALHIM ath-ha-Shamaim w'ath-ha-Aretz. W'ha-Aretz haithah thohou wa-hohou, w'hoshah al-pheni thum, w'RUACH ALHIM merahepheth al-pheni ha-Maim."

For the present I will confine myself chiefly to two words only, viz., *Shamaim* and *Maim*, which terms are translated in the Authorized Version as *Heaven(s)* and *Waters*. In Hebrew characters we read them as שָׁמַיִם and מַיִם. The correspondence between the two is evident. The Hebrew dictionary explains *Shamaim* as "what contains water," and endorses the traditional translation "Heaven," because in the Heavens are the clouds, which shower rain upon the Earth.

In the allegorical and symbolical sense we may accept this point of view, but it is clear to esoteric students that the original composers of the *Sepher Berashith*, who were very learned Rabbis, meant something else as well. It is significant that in an old, mediæval, illuminated manuscript the symbol of the First-created Heaven depicts a mother-bird, clearly a she-dove, brooding over her nest of golden eggs.

In analysing the word שִׁיט, we first have the letter ש (Shio), which is the 21st letter of the Hebrew alphabet; it has a numerical value of 300 and symbolically stands for a Trident. Its translation is given as Tooth. As students of Theosophy we understand that it is the symbol of the Third Logos, the Holy Ghost. Its glyph or letter-symbol is a threefold torch or candle, bearing three flames on top. the selfsame triple candle with three lights which is used in the Roman Catholic ritual on Holy Saturday, when the new Light, kindled by the Sno, is brought within the

Church with that triple candle to light the Paschal candle and all the altar candles from it. Its numerical value of 800 indicates its descent into the world of material, objective manifestation, called *Assiah* (Asia) in the Kabbalah.

As all occult teaching has it, the Kabbalah also tells of three consecutive phases of descent into the three lower Worlds of Manifestation. The first of these is the descent of the Third Emanation of Logoic Consciousness from the Supreme Godhead (Kether), and it is indicated by the letter *Gimel*, ג, with the numerical value of 3. It symbolizes the descent from the Divine World of Monadic Emanations, called *Atziluth*, into the spiritual world of Ego-consciousness, the world *Briah*.

*Gimel* means a Cable, sometimes a Camel. It is the Cable (Camel) of which Jesus told His disciples, that "it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God".

Next comes the second stage of descent, symbolized by the letter *Lamed*, ל, with a numerical value of 30, and connecting the spiritual Ego-world, *Briah*, with the psychical world of the personality, *Yetzirah*. *Lamed* means a Whip-lash, sometimes an Ox-goad.

At last there is the third step, symbolized by the letter *Shin*, ש, with its numerical value 300, indicating the descent from the psychical world *Yetzirah* into the physical world of "Tzelm," manifested Forms, *Assiah*.

If we combine the three letters, which we must do to understand their esoteric meaning, we first get שגל, *Shalegh*, meaning *Radiant Light* and, as a verb, its meaning is *to snow*. We can get also the reverse, viz., גלש, *Galesh*, a term occurring only twice in the Old Testament and meaning a *down-rush*, a *flashing descent*. The numerical value is 833 in both cases, and we need not dwell on its symbolical and inner meaning, which will be obvious.

Now it is clear that *Sha-Ma'im* is a word-symbol of the Holy Ghost floating or hovering over the Waters of Manifestation, and it anticipates the declaration, given at the end of the second verse, that "the Spirit of God moved upon the face of the waters" (*RUACH ALHIM merahepeth al-pheni ha-Ma'im*). The verb *merahepeth* would have been better translated as "brooded".

There is something more to say about the word *Ma'im* itself. We may note that the initial and the final *Mem* are not written identically, and so the numerical value is also not the same in both cases, the first being 40, the last 600.

The symbolical meaning of *Mem* is "water"; its glyph or form-symbol suggests the billows of the ocean. But in allegory, and psychologically, from the viewpoint of consciousness, it is the Cosmic Soul, while physiologically and from the viewpoint of manifestation it symbolizes the Waters of SPACE. Now the physiological aspect of *Mem* is to be considered as a perversion of the Soul-aspect. According to the Kabbalah, manifestation is only the *mâyavic* or illusory projection of the subjective Light of the Soul on the screen or veil of Cosmic Substance—*Shekinah* or *Malaprakriti*.

This is revealed by the numerical value of the final *Mem*, it being 600, which is 15 times 40; 40 being the intrinsic value of *Mem*, symbolizing the Soul; 15 is the cipher of Satan, the Devil, the perverter and corrupter of the Soul. The 15th letter of the Hebrew alphabet is *Sam'ek*, which is written practically identical with and nearly indistinguishable from the final *Mem*. Its symbol indicates a Serpent. Both characters represent a closed square, apt symbol of manifested Space. The numerical value of *Sam'ek* is 60, and this is in perfect accordance with the numerical value of the final *Mem*, which is 600, because the

ter is a lower manifestation, a result of the influence of the former.

We can anticipate something about the letter which precedes Samèck and has 6 for its numerical value. It is 'au, 1, one of the strangest letters in the Hebrew alphabet because there are no words which begin with this letter. Of course we are obliged to keep the final Mem, so we should have to put the Vau at the beginning, if we want to combine the three letters. Vau is a letter with numerous applications in the grammatical sense and powerful transformation qualities, but it is useless as an expression for concrete or abstract ideas. There is only one Hebrew word known which begins with Vau, viz., *Ulad* = Child, but even this is more Arabic in its origin than Hebrew. So we are not able to construct a word with the numerical value of 666, in the same way as we did for 333.

The cipher 666, the number of the Beast in the Apocalypse of St. John, is non-existing in the Cosmic language, it is the Great Illusion, the Final Nothing, because a thing which cannot be designated by a Name is a "No-THING". We cannot enter in detail into the esoteric meaning of this letter, so we shall have to refer the interested student to the article in Fahren d'Olivet's *La Langue hébraïque restituée*, where he deals with the antiquity and the deep significance of the letter Van.

To return to the word *Maïm*, the Waters.

In this word again there is prophesied what God-ALM intends to do on the Second Day of Creation. 'He will cause a separation to come between the two Mem's and create a Veil of partition. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen.: 1-6).

The word *Maïm* is written Mem-Yod-Mem, מַיִם, in Hebrew. The character Yod (numerical value 10, the

number of completeness) signifies "God's Finger"; also the "Phallus," the "Symbol of Creative Power". It is the diameter drawn within the Circle of Cosmic Space, the Archaic Symbol of which H. P. Blavatsky tells us in *The Secret Doctrine*. It is the Power which creates and accentuates the primal Duality of Manifestation: *Natura naturans* in contradistinction to *Natura naturata*.

The Hebrew term used in the *Sepher Berashith*, l. verso 6, for this Screen or Veil of partition is *Raqi'a*, and is misinterpreted and mistranslated in the Vulgate by St. Jerome as "Firmamentum," suggesting something firm, solid and material. The Greek word *στερέωμα* (*steréōma*) also means a solid continuum.

Now this translation, according to Fabre d'Olivet, is very unfair to the original composers of the Pentateuch, who did not intend anything so materialistic. The root of the word *Raqi'a* is *Raq*, signifying Extensiveness or Expanse. An ancient Dutch translation of Job, XXXVII. verse 18, is: "Canst thou *expand* the airy-veil as He did, *firm* in appearance like the Molten Sea?"

The Aramaic translation of the Bible has a word which suggests order, harmony, a force or principle which causes an orderly arrangement. It is the same with the corresponding and equivalent terms in the Arabic, Syriac and Ethiopian translations, which all convey the idea of subtlety, of a dynamic energy, a tension as immaterial as the magnetic or electro-static tension between opposite poles, but nothing firm or solid, as may be suggested by the word "Firmament".

The root-idea coming to us from all these words seems to be that the Primal Duality created by the Logos Spermatikos, or Demiurgus of our System, has to be considered as a *Duality-in-Aspect*, rather than a *Duality-in-Essence*. The "Heavens," the "Waters," the "Earth".

(Hebrew: Shamaim, Ma'lam and Aretz) are essentially one and the same, they are only three stages of Cosmic Manifestation. Indeed they are only the Inner, Middle and Outer Garment of a very deep and sublime Mystery, known in Esoterism as the *World-Mother* or *World-Virgin*, the Star of the Sea, the Queen of Heaven.

The Old Testament and even the New Testament are very cautious in their appreciation of the feminine aspect of the Manifestation. Other religious systems are less exclusive and Hinduism, for instance, knows Her under different names as Shakti, Devi-Durga, Mahā-Kali, Kālī-Uma, and many others. In Chinese Buddhism She shines forth as the beneficent Kwan Yin, the Eternal Mother; in Shintoism She is known as Isanami, and as the Sun-Goddess, Ometerasu Omikami; and in Javanese mysticism She is the radiant and loving Devi-Sri, the Mother of all new-born creatures, be they human, animal or plant.

Catholic Christianity has also recognized Her Splendour, Her Compassion, Her Omnipresence as Divine Comforter in the Mother of Our Lord, the Holy Virgin, Mater Consolatrix, Our Blessed Lady Saint Mary. Her very name *Mary* is a mystery. It sounds like *Miryam* in Hebrew, where we find again the double Mem, in the initial and final letters. There are numerous interpretations of the name Miryam, and the most commonly accepted is *Rebellion* or *Revolt*. It is connected with and explained as a commemoration of the occurrence reported in Numbers, XII, describing the rebellion of the sister of Moses against her Great Brother, for which she was punished by being rendered leprous. A more acceptable interpretation bases itself on the name being derived from the Egyptian, and then it will get the significance of *Being Loved*. An esoteric interpretation was given by C. W. Leadbeater and is also given in the Kabbalah, viz., the *Ocean of Bitterness*. It refers of course to the Mystic



Waters of Manifestation, and this brings us home again.

To me it is not mere coincidence that a new-born babe finds its first sound-expression in the utterance of "Ma-ma," and that we accept this universally as the holy Mother-Name.

Shakti is the Universal and Cosmic MOTHER, the Divine Spouse of the Logos. She is Shekinah, who meets every initiated Kabbalist wherever he is or goes. She is in the dust underneath our feet and She is in the nacreous lustre of a sublime sunrise. She is the divine Goddess revered and beloved as Mahā-Shakti, but She is also the adulteress, who is not condemned by Our Lord. She is the atomic matter out of which are composed the chemical elements, the never-to-be-solved problem of the scientist, and She is the shining and radiant Light-Substance, Daiviprakriti, which is used by the eternal Gods to manifest Themselves in, as in robes of paramount splendour.

In the opening verses of Genesis She is both the Heavens and the Earth. And as She is dual in *Shamaim*, the Heavens, so She is dual also in *Aretz*, the Earth, because there are always FOUR MOTHERS in manifestation. The Gospel of St. John tells us about the Mothers, and as this spiritual and gnostic Gospel is constructed Kabbalistically, we read about them in the 4th, 8th, 12th and 16th chapters, because the cipher-symbol of the Mother is 4, as 3 is the cipher of the Father, and 5 that of the Son. Their respective names are:

1. *Mulier Samaritana*, the woman of Samaria, meeting Our Lord at a fountain, confessing to Him that she was married to 6 husbands, and who was the first person to whom Jesus revealed His Secret;
2. *Maria Aegyptiaca*, the adulteress, who was saved by Lord from the wrath of her prosecutors;

3. *Maria Magdalena*, also called *Maria Magna Peccatrix* because of her many sins, who anointed the Lord at the banquet in the house of Simon the leper, father of Judas Iscariot, and who was the first to whom the risen Christ manifested Himself; and

4. *The Holy Ghost*, *Maria Mystica*, the Cosmic Mary, who was to come as the Paraclete, the Divine Comforter, title ascribed very often to Our Blessed Lady.

In the 19th chapter of the Fourth Gospel, verse 25, we read of only three Mary's standing at the foot of the cross in Golgotha—Mary, mother of the Lord; Mary, wife of Cleophas and mother of the disciples James and John; and Mary Magdalene. Of course the Heavenly Mary was present invisibly.

There is much mystery and concealed esoteric knowledge in all these things, but let us beware of too rash conclusions, as these will certainly throw us into the bottomless pit of the Qliphoth, the demons of error and misunderstanding! Never try to identify, for instance, the three Mary's at the Cross with those of the Chapters 4, 8 and 12!

To sum up, what I have tried to demonstrate is that our very masculine Bible has also its mystery of the Cosmic Woman, though deeply and delicately hidden from the uninitiated, and will reveal its splendour in full glory to those who possess the Mystic Keys and reverently apply them to the Golden Doors of its Sanctuary.

A. J. H. VAN LEEUWEN

# "THOU SHALT NOT KILL"

By JAGANNATH TRIPATHI

AFTER reading the article "Thou Shalt Not Kill" by Hermann Th. L. Renner, which appeared in THE THEOSOPHIST of October 1949, it occurred to me whether the Commandment is to be applied to man alone or is further applicable to animals.

Our late President, Dr. Arundale, wrote many times in his paper *Conscience* that, until the slaughter of animals is abolished from every part of the globe, there can be no peace on earth. That is, wars will follow one after another.

There is a custom in India that permits the sacrifice of goats before the Goddess Kālī as pleasing to Her, and as a part of the Hindu religion. The custom is so old that it was prevalent in the time of Gautama Buddha. We read in *The Light of Asia*, by Sir Edwin Arnold, that the Lord Buddha succeeded in putting a stop to this cruel superstition. (See Book the Fifth.)

The story in brief is this. One day while Prince Siddhartha (not yet Buddha) was in a forest he saw hundreds of goats and sheep driven by two herdsmen. On being asked whither they were taking them, they answered that these were "for a sacrifice . . . the King slayeth this night in worship of his God". At this compassion was roused in the heart of the Prince, and he accompanied the herdsmen to where the King stood in his hall of sacrifice. When a priest was about to strike down a goat,

"The Buddha softly said,

'Let him not strike, great King!' and therewith loosed  
The victim's bonds, none staying him, so great

His presence was. Then, craving leave, he spake  
 Of life, which all can take but none can give,  
 Life which all creatures love and strive to keep,  
 Wonderful, dear, and pleasant unto each,  
 Even to the meanest; yea, a boon to all  
 Where pity is, for pity makes the world  
 Soft to the weak and noble for the strong.  
 Unto the dumb lips of his flock he lent  
 Sad pleading words, showing how man, who prays  
 For mercy to the gods, is merciless,  
 Being as god to those; albeit all life  
 Is linked and kin, and what we slay have given  
 Meek tribute of the milk and wool, and set  
 Fast trust upon the hands which murder them.  
 Nor, spake he, shall one wash his spirit clean  
 By blood; nor gladden gods, being good, with blood;  
 Nor bribe them, being evil; nay, nor lay  
 Upon the brow of innocent bound beasts  
 One hair's weight of that answer all must give  
 For all things done amiss or wrongfully,  
 Alone, each for himself, reckoning with that  
 The fixed arithmetic of the universe,  
 Which meteth good for good and ill for ill,  
 Measure for measure, unto deeds, words, thoughts;  
 Watchful, aware, implacable, unmoved;  
 Making all futures fruits of all the pasts.  
 . . . Our Lord went on, teaching how fair  
 This earth were if all living things be linked  
 In friendliness and common use of foods,  
 Bloodless and pure; the golden grain, bright fruits,  
 Sweet herbs which grow for all, the waters wan,  
 Sufficient drinks and meats. Which when these heard,  
 The might of gentleness so conquered them,  
 The priests themselves scattered their altar-flames  
 And flung away the steel of sacrifice."

King Bimbisāra was so deeply impressed with the truth of his son's discourse that

"... through the land next day passed a decree  
 Proclaimed by criers, and in this wise graved

On rock and column : ' Thus the King's will is :—  
 There hath been slaughter for the sacrifice  
 And slaying for the meat, but henceforth none  
 Shall spill the blood of life nor taste of flesh,  
 Seeing that knowledge grows, and life is one.  
 And mercy cometh to the merciful.' "

Thus the cruel practice was stopped in India, and there was no more bloodshed in the temples of Kālī for a very long period. But at sometime it came into vogue again, as Buddhism also disappeared from India.

It is now the duty of all thoughtful men to take steps to put a stop to this cruel practice, which does more harm than good. As the goddess is Jagadambā, the mother of all creatures, She can never be happy to see the least of Her creatures slaughtered before Her. It is directly against Ahimsā to kill any animal under any pretext.

As regards birds and other animals which are killed either for sacrifice or for food or for sport, I quote below from the small but invaluable book *At the Feet of the Master*, which is so familiar to every member of the Theosophical Society :

" Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that *man needs flesh for food*. . . The fate of the cruel must fall also upon all who go out intentionally to kill God's creatures, and call it ' sport '."

Thus the slaughter of animals needs to be done away with throughout the world, before we can expect lasting peace on earth. " Thou shalt not kill."

Peace to all beings.

JAOANNATH TRIPATHI

# SOME LOGOS DOCTRINES

By SIDNEY RANSOM

*(Concluded from p. 396 of September)*

St. Paul, whose fundamental doctrine is of the *Logos* to you, never quotes Jesus, and also Philo, who so freely uses the term *Logos*, never mentions Jesus although he was his contemporary.

In Christian theology, there have been various interpretations of the *Logos* Doctrine. The historical Jesus was identified with the *Logos* of Greek philosophy, but in the John's Gospel we find a number of echoes of Philo's language, as e.g.:

(a) Philo's *Logos* is eternal. St. John says "in the beginning";

(b) Philo's *Logos* is distinct from, and subordinate to, the Absolute. The Christ of St. John says "My father is greater than I".

St. John's *Logos*, like Philo's, is the instrument of creation, "by Him all things were made". To St. John, the *Logos* was the Light of the World, and this corresponds to the Alexandrian philosophers.

As we run over some of the meanings given to the word *Logos*, we may remember that in Theosophical books description is given of the First, Second and Third *Logos*. The First *Logos* is the Root of Being, from whom the second *Logos* proceeds, manifesting Life and Form. From

the First and Second Logos, proceeds the *Third Logos*, or Universal Mind, in which all things exist as archetypes.

Men of vision, like St. John and Justo Martyr, have ever held that the Logos "lighteth every man," and it is only later in our history that a narrower teaching was preached.

The importance of the Logos idea in any system lay in its emphasis on the *rational* side of creation, and in showing that history reveals the reign of Law. The symbol of the Saviour-Logos was always the Sun. Light and heat radiate from it, but the Source of this light and heat is unknown to us. We know only the effects which are diffused everywhere. The Source, God, the Father, radiated, and this manifestation is known to us as the light and energy of the Logos. The two words chiefly used by St. John in his Gospel are "Life" and "Light". Madame Blavatsky's definition is that the Logos is the manifested Deity, the outward expression of the concealed cause. The sun-symbol, as well as the cross, introduces the idea of limitation, but through this very limitation man becomes a partaker, has the divine world open to him.

The whole Gospel of St. John is full of open secrets to earnest seekers, as Dr. Bury has shown in his suggestive study of *The Fourth Gospel and the Logos Doctrine*. He shows, e.g., the relation between what he calls the seven Acts or Signs of Jesus and the seven Sayings or Discourses (Logoi). The seven Acts are given as:

1. Turning water into wine;
2. Healing the nobleman's son;
3. Healing the lame man;
4. Feeding the 5,000;
5. Walking on the sea;
6. Healing the blind man;
7. Raising Lazarus.

It is suggested that there are seven relevant sayings, (which are equally "manifestations") elaborated in the following:

1. Discourse with Nicodemus on the new Birth ;
2. Discourse with the woman of Samaria ;
3. What the Father does, so can the Son ;
4. The Bread of Life ;
5. The witness of His Sonship ;
6. The Light of the World ;
7. The Resurrection and the Life.

It would be false exigesis to attempt to fit in one set of scriptures into another, having a different setting; nevertheless, according to Subba Rao, the whole of the *Bhagavad Gita* may be called the book of the philosophy of the Logos, and that there is hardly a page which does not directly, or indirectly, refer to it. "The Logos is," wrote Subba Rao, "the divine Christos, who is eternally in the bosom of his Father." Krishna represents the Logos, firstly and chiefly, in the abstract, impersonal way, unborn and eternal. But this Logos is also shown as associated with several human personalities in former ages. The mystery of these incarnations is deep, but the object of them was to help and guide humanity. When the need comes, as it periodically does come, Krishna unites himself with the soul of a particular individual, to restore, to rectify and to instruct. But there is also, always, the idea of periodic re-creation, and this is seen clearly in the Sacred Word, the Word of Creation which God spoke so that nature should come into activity. The first letter A tells of a beginning, continuing into the second letter U, which may continue indefinitely; the final letter M symbolizes the return to Pralaya. The Word of Power became for Christians, the word JESUS, although G. R. S. Mead says that the name "Jesus" is but a substitute for a very ancient name, whose power is known



only to the elect. At *that* Name every knee must bow. To Christians, Jesus was not only man, but MAN, representing the whole human race.

The first eighteen verses of St. John have been called a Sacred Hymn. The first verse we may read as "In the beginning was the Logos, and the Logos was one with God, and the Logos was God". Subba Rao says that from the objective standpoint, Parabrahman appears as Malaprakriti; but of course this is not the material as known to us. Parabrahman is unconditioned, out-of-time, absolute, but ever it thro' is thrown a veil called Malaprakriti. Once the first point of manifestation appears, there is a distinction, for now we have the Logos, and God; yet each is one with the other. St. Paul's phrase "at peace with God" gives the same idea of difference, and yet being together.

In the second verse, we have "the same was in the beginning with God," and here we have a Trinity, God, Beginning, Logos, and all are identified. The phrase "in the beginning" as found in verse 1 of Genesis has been translated as "in wisdom God created heaven and earth," but it does mean in our Theosophical language that at the "first flutter of manvantaric dawn" there were Logos and Malaprakriti.

In the third verse of St. John, the orthodox translation is "all things were made by Him" (i.e., the Logos), but this is not the same as the Logos of verse 1, for it refers to the Third, or Creative Logos. These two verses refer to different stages of emanation. The verses may be read as follows: In the beginning (Malaprakriti) was the Word. (Third Logos) and the Word was with God (Second Logos) and the Word was God (First Logos). Yet, all three Logos are one. It should be noted that the Greek word *egeneto* in verse 3 literally means "became," and should not have been translated as "made".

Verse 10 repeats verse 3 on a lower level, the descent of Spirit into matter.

Verses 9-12 may be read thus:

This Light is the one Reality which lighteth every man that cometh into the world. He (*i.e.*, the Light) was in the world and the world came into being through Him, and the world knew Him not. He came into His own (*i.e.*, into the lower principles, or lower man, mankind generally), and His own received Him not. But as many as received Him (Ātmā-Buddhi), to them He gave power to become the children of God (Initiates, says H.P.B.), even to them that believe on His name (who have confidence in His name).

Verse 18 reads: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*." Of this H.P.B. says: "No man has seen Parabrahman at any time! No, not even the First Logos, who can only behold its veil, Mūlaprakriti." But the Logos who is in the bosom of the Father, he has declared Him, *i.e.*, shown Him in manifestation, but not seen Him. On the lower physical level, no man has ever seen an electron. Yet, we are as certain of its existence as of anything else on this plane. We might almost say we have reasoned the electrons into existence. Would it be stretching the analogy too far to say we have "spoken" them into existence?

The Logos is not the Absolute, but a ray of the Absolute. The Absolute is unspeakable, unutterable for us. But when after many ages we become one with the Logos, our Father, then possibly, we shall know (but now who can tell?) that there are countless Words on the "Tongue of the Ineffable". The Logos was complete in man, but the process of unfolding is from its own nature.

In the attempt to describe the Logos we can but use the highest thoughts and ideals of which we have any

rumour. Yet any description or list of qualities can be but a mere veil. And so we speak of the self-sacrifice of the Logos, but this is because such represents our highest conception of an eternal outpouring. The reality of the Logos Life must necessarily be something grander than and indeed different from, our highest ideas of self-sacrifice. The large Candle lit at Easter surely represents this Divine Outpouring.

And so we may recollect that underneath all life is the great directing force which makes for righteousness. Look deep, and deeper still, and we will find natural melodies ever waiting expression; hidden, concealed, silenced, is limitation; there, under the great Law of Sacrifice, is the Logos, for us and for our salvation. Terms like "the Grace of God," "the Will of God," even "the Love of God," seem as but vague terms, but the testimony of the true-knowers of the Wisdom, the Theosophists of all ages, is that they have touched an abiding Reality behind these terms. To them, the "Grace of God" is something almost tangible, communicable, intensely real. There will be no need for such to pray for mercy, to pray to be "spared, good God"; that would be illogical, would be almost irreverent. For they know that, as with the Sun, the righteous and the unrighteous can equally open themselves to its warmth and light. They know that at the heart of our nature is Confidence, is Hope, is Love. These, which we touch in one another, are sure signs of the cosmic Confidence, the cosmic Hope, the cosmic Love, in which we literally live and have our being. There are no limits if we have faith. The supernatural becomes a part of the natural. The abiding is in the transient; the Absolute in its appointed limitations, whose dwelling is in the sunrise, in the moon and "in the Light of the setting Suns".

SIDNEY RAYNER

# THEOSOPHICAL EDUCATION

By E. H. BONJER-VAN EEGHEN

WHICH form of education might we call truly Theosophical? It depends on what one means by "education". If one sees it (in the old style) as something to be added to the child—a teaching, a doctrine—then there is no special Theosophical education possible, because Theosophy teaches no definite doctrines. But if one sees it as something being aided to develop in the child, which was there already potentially, then several methods may be called Theosophical.

The Latin word *educare* means "to conduct or draw out of". In this sense education means drawing the God-in-the-becoming out of its imprisonment in the flesh, helping a human being to realize something of his individual uniqueness. This sort of education is not limited to children, of course, and one feels that in its fullest sense it indicates work done on the Second Ray. Undoubtedly this is intensely Theosophical work.

It remains to be seen which method of education best answers this purpose. "By their fruits ye shall know them." In my experience an efficiently conducted Montessori School as well as the schools of the New Education Fellowship (especially the one founded and inspired by Kees Boeke, Bilthoven, Holland) answer this purpose as efficiently as any. But then I may have a bias, having come to Theosophy via the Montessori movement.

Whatever the method used, if the educator sees in the child, primarily, the One Life striving for utterance via the Ego of a small individual struggling with an unfamiliar world, his work will be done in a truly Theosophical spirit.

The Third Object of the Theosophical Society indicates our goal, "to investigate the powers latent in man".

Madame Montessori, that great psychologist, has found that the best way to study man's latent possibilities is to observe children at work in concentrated attention, and the qualities of heart and mind that develop by means of such concentration. Modern teachers of arts and crafts have found that young children may develop astounding capacities if allowed free expression under technical guidance along artistic lines.

We cannot know what powers may be latent in each new generation of mankind until we succeed in giving the children an education which will help them to find and develop their individual uniqueness.

Under such circumstances we may also find that they know more about the invisible reality behind appearances than all our books can teach us. I personally was only converted to the undeniable truth of Reincarnation when my little boy, four years old, in an utterly unconcerned and natural way, told me about two former lives of his, complete with historical details of which, at his age, he could not possibly have had a conception. In fact, he knew that he was describing objects and circumstances of which I could not ever have heard, so he was very elaborate and patient in his explanations.

"And a little child shall lead them. . ." In studying children who are unconscious of our special interest, who are free to move about, intent on their own purposes—as one has such excellent opportunities of doing in a Montessori school—

something of man's inner nature may be revealed to us, which could never be found in mere books.

Therefore it seems to me that our Third Object makes work in progressive schools of the type I have indicated, a truly Theosophical activity.

H.P.B. brought us Theosophy as Will: the will to find the Masters and labour in Their service. Dr. Besant brought us Theosophy as Wisdom, in her many inspired writings. Now it is time for Theosophy as Activity to develop: through occult ceremonies, through inspired art, through progressive education. Shall we fail in this great task?

E. H. BONJER-VAN EEGHEN

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At present it is doubtful if there is another calling in India more neglected and more despised than that of a teacher. But, in ancient times, the teacher was the most honoured citizen of the country. The destiny of the country was placed in the hands of those who had sat at the feet of such revered scholars and who consequently developed a veneration for the teaching profession and for scholarship and wisdom represented by this profession. Practically, the wise man, the learned man, the scholar, the teacher, ruled the country. Every one bowed his head before the man of wisdom. The pre-eminent position assigned to the teachers created an unshakable unity in the country based on culture and a realization of certain higher fundamental values in things.

G. KUNHAN RAJA,

*Some Aspects of Education in Ancient India*

# THE ALCHEMISTS: THEIR SCIENCE, THEIR ART

By JOSEPH ZAHARA

**I**N my study and research work into the various religious occult sciences and philosophies, I have found two particular sources which fascinate me. The first is "The Buddha, His Life and His Teaching," wherein I discover that the Lord Buddha had two sets of instructions: (a) to the "Householders," designed gradually to unfold the intelligence, and (b) to the "Homeless," with the possibility of sudden Illumination. The second is "The History of the Ancient Alchemists, with their science and their art" - which gives the theme of this article.

A great deal of speculation and abuse has been written about the Alchemists, the Gold Makers as they have been termed. This is natural enough; indeed on the surface of things they appeared to be humbugs and impostors, for very little gold have they actually produced. But the making of gold was merely a blind, necessary at a time when the Church was all-powerful.

The Alchemists were Adepts, Initiates, whose mission was to keep the Mysteries and the Gnosis alive. They chose their pupils from the populace, with whom they mingled in everyday life. Whenever and wherever they found an enquirer into the why of things he was invited to some private house, where a talk was given on the subject, and if such a one asked questions and showed interest, studied the pamphlets given to him and seemed discreet in his

speech, then he was inducted as a probationer into the "Outer Court" of their order, and he took the vow of silence regarding the place of meeting, the people attending, and what was said and done at the meetings.

Of what actually did their Science and Art consist? Their Science and Art consisted of:

*The emancipation of Spirit from the confines of matter;*

*The liberation of the Reality YOU from the dominion of the personality, the impostor who claims to be YOU;*

*With the possibility of so doing in the NOW.*

In their instructions for the purpose of "reversing" as well as "re-veiling" their vortices, the Alchemists used allegories, myths, tales, rhymes. But the most ingenious symbols used were "Gold Making" and "Gold Mining". They used the symbology of "Gold Making," alchemy, the transmutation of base metal into gold, because the analogy was parallel to the process of man's sudden transformation from a mere animal-man to a god-man. They maintained that all metals are one in essence and spring from the same source in the womb of Nature, but not all are equally matured at the same time, gold being the highest product and able to withstand the action of fire and of all corrosive liquids.

Man, also, when regenerated and resplendent with spiritual beauty and understanding becomes invulnerable to all temptations and proof against all evils, whilst the unregenerated animal-man is easily overcome by temptations and is subject to the influence of evil, just as the base metal lead easily melts under fire, and is affected by all corrosive liquids.

Nature takes aeons upon aeons to evolve lead into gold, and to evolve an animal-man into a god-man, but the Alchemist can accomplish this transformation by his art in both cases in a fraction of the time.



Then there is the symbology of "Gold Mining," that is, the science and art of extracting gold from the bowels of the earth. This analogy is also perfect, for man's body is "earth," and Spirit, which is gold, is diffused through it—more in some bodies than in others—and its extraction from its confines is parallel with the extraction of mundane gold.

The miner, after he has discovered some gold-bearing earth in a payable quantity, first quarries and lifts the quartz to where it has to be crushed and pulverized into a slime. It is then passed over a copper plate faced over with mercury, a peculiar metal whose nature is that of water. Mercury cannot be picked up by the fingers, for it runs between them like water, and like water under the influence of fire it becomes vaporous and invisible. From that state it can be brought back to its apparent solidity by the influence of cold air, and mercury is employed in the extraction of gold from the running slime by the propulsion of water over it. For mercury, or quicksilver as it is called, *in its instability ever seeks something that will stabilize it, and gold is the only thing that can do this.* When gold comes near it, it literally swallows the gold and becomes stable, a solid mass, a ball. It is to be noted that at the same time over the running water a substance called cyanide in a fractional quantity is allowed to drip from a container, for among the crushed slime of the ore, arsenic, a chemical astringent which hardens the mercury and nullifies the process of its action, may be present. When the miner thinks the mercury has swallowed sufficient gold for the time, the combination is scraped off the copper plate, which has become a dirty grey, and placed in a retort, which is hermetically sealed, with a narrow opening at its apex to which a long pipe is attached. At the end of the long pipe a receptacle is placed and of intense heat under the retort, mercury

becomes disentangled from its partner gold by evaporation. Not liking the heat, it finds the narrow opening, descends through the pipe—materializing itself, the pipe being cooled by running water over it—into the receptacle below, leaving behind the miner's treasure—his gold.

Now let us look at the parallel process of extracting the Reality from its confines of the body—Spiritual Gold from Human Earth.

The personality which claims that it is a Self does so only because the Spiritual Gold which is Intelligence is diffused through it. It is the Light which distinguishes it from a mere animal. The difference between an animal and a man is that the animal reacts instantly and without pause or consideration to an emotion, attraction, repulsion, hunger etc., while man on the other hand can and does pause and consider an impelling emotion or thought before he reacts to it. He can externalize himself and watch his own thinking and feeling and acting, and can volitionally modify or stop them. The animal cannot do this.

This faculty of watching, of externalization, is the Reality. You, the Conscious, have the faculty whereby you are conscious of things, people, events.

The extraction of the Conscious from consciousness, that is, the disentanglement of the Self from its thinking, feeling and acting bodies, which the Alchemists postulated, requires the same applied process as that of extracting gold from the earth. The personality as a whole, with its threefold vehicle, is the gold-bearing earth. To mine it the enquirer was given a magical formula, a mantra, consisting of a denial and an affirmation: "I am not the body, nor am I the psyche, nor am I the mind and its content, or the personality. *I am That, I am.*"

The constant repetition, the Alchemists contended, was the means of man's recovering his lost memory, his divine

Then there is the symbology of "Gold Mining," the science and art of extracting gold from the bowels of the earth. This analogy is also perfect, for man's "earth," and Spirit, which is gold, is diffused throughout more in some bodies than in others—and its extraction from its confines is parallel with the extraction of minerals.

The miner, after he has discovered some gold-bearing earth in a payable quantity, first quarries and then the quartz to where it has to be crushed and pulverized into a slime. It is then passed over a copper plate covered with mercury, a peculiar metal whose nature is such that it runs between them like water, and like water under the influence of fire it becomes vaporous and invisible. For that state it can be brought back to its apparent solidity by the influence of cold air, and mercury is employed in the extraction of gold from the running slime by the property of water over it. For mercury, or quicksilver as it is called, *in its instability ever seeks something that will stabilize it, and gold is the only thing that can do this.* When gold comes near it, it literally swallows the gold and becomes stable, a solid mass, a ball. It is to be noted that at the same time over the running water a substance called cynnide in a fractional quantity is allowed to fall from a container, for among the crushed slime of the ore is arsenic, a chemical astringent which hardens the mercury and nullifies the process of its action, may be present. When the miner thinks the mercury has swallowed sufficient gold for the time, the combination is scraped off the copper plate, which has become a dirty grey, and is placed in a retort, which is hermetically sealed, except but a narrow opening at its apex to which a long pipe is attached. At the end of the long pipe a receptacle is placed. With the aid of intense heat under the retort,

disentangled from its partner gold by evaporation. By the heat, it finds the narrow opening, descends the pipe—materializing itself, the pipe being cooled by running water over it—into the receptacle below, behind the miner's treasure—his gold.

Let us look at the parallel process of extracting it from its confines of the body—Spiritual Gold from Earth.

The personality which claims that it is a Self does so because the Spiritual Gold which is Intelligence is through it. It is the Light which distinguishes it from mere animal. The difference between an animal and man is that the animal reacts instantly and without reflection or consideration to an emotion, attraction, repulsion, etc., while man on the other hand can and does reflect and consider an impelling emotion or thought before it acts to it. He can externalize himself and watch his thinking and feeling and acting, and can voluntarily stop or stop them. The animal cannot do this.

His faculty of watching, of externalization, is the Conscious. You, the Conscious, have the faculty whereby you are conscious of things, people, events.

The extraction of the Conscious from consciousness, the disentanglement of the Self from its thinking, feeling and acting bodies, which the Alchemists related, requires the same applied process as that of extracting gold from the earth. The personality as a whole, its threefold vehicle, is the gold-bearing earth. To the enquirer was given a magical formula, a mantra, consisting of a denial and an affirmation: "I am not the body, nor am I the psyche, nor am I the mind and its contents, or the personality. *I am That, I* "

The constant

origin, was the means of bringing to the surface of the mind the gold-bearing quartz. The crushing of the quartz into slime, to keep up the analogy, is done by the servants of the Law, in answer to the aspirant's denial and affirmation, to prove his assertions and his claims. The crushing consists of difficulties, reverses, extra burdens and responsibilities.

And now the atoge of the extracting process is reached when the gold, the Reality, needs the aid of mercury, the mind, to emerge from the running slime, and of cyanide to deal with arsenic, the corrosive acid which comes up with the quartz and which may sicken and incapacitate the mercury, the mind, in its work. The arsenic is the slum of the mind, with its inhabitants, the repressed and suppressed and the not-so-respectable thoughts and emotions which come up to have their say, mostly in the form of venom. The cyanide, the neutralizing chemical, the Alchemists said, was Buddhi, the sixth principle, which is the modifying force of the energetic and driving fifth principle, Manas, which takes a hand when the neophyte is at labour. Cyanide tinctures mercury, with its cooling balm.

Finally there is the actual extraction of gold from the mercury, of Reality from the personality. This is done solely, so the instructions went, by the realization, making real, of—

*First*, what you are NOT. By seeing that your personality with its vehicles is mercury, unstable, which is neither you nor yours.

*Second*, by seeing that *the seer* is the eternal, beginningless and changeless YOU.

*And by this seeing*, the Alchemists instructed, is the great work accomplished.

JOSEPH ZAHARA

# MY BROTHER'S KEEPER<sup>1</sup>

By G. JINARĀJADĀSA

In an ancient land like India, where there are today so many religions, there is no need to add any teaching that can be termed new. All over the City of Madras there are Hindu temples, Christian churches, Muhammadan mosques. There is a Zoroastrian fire temple, and there is also a Buddhist shrine. So that in theory every possible kind of religious inspiration that man requires can be found here. Yet if you examine all these teachings you will note that in the main they concentrate on the life of the individual, and not particularly on his relations to those among whom he lives. Very briefly, they tell you that your chief duty is to love God and obey His commandments. With regard to all that is evil in the social conditions of the community, you are told in brief, "Leave all that to God." That has so much been the case in India for thousands of years with its several millions of Sannyāsīs that no attention has been paid by these who are supposed to be aspiring to the highest spirituality to the conditions of poverty, ignorance, degradation and exploitation that is on all sides of them. It is true that every religion inculcates charity, that is, giving gifts to the poor. But hardly ever is there any question why, in a so-called civilized community, there should be any poor at all.

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<sup>1</sup> Inaugural Address to the Radiant Youth Lodge, Madras, September 8, 1950.

Seventy-five years ago the Theosophical Society was started, with the fundamental teaching of Universal Brotherhood. In other words, until something of the ideal of Brotherhood was really applied in social life there could not be any real spiritual or even civilized community. But what do we mean by Brotherhood? It is a word that conveys an ideal which is certainly very lofty. But what, after all, does Brotherhood mean, brought down from the ideal level to the practical level of daily life?

Here I want to tell you of a man who lived in the United States. He was Eugene Debs. He was a leader of Labour, and president of a Labour Union. Of course all of the propertied classes, the classes of privilege, denounced him as an "agitator," and a very bad man. He was sent to gaol three times because he championed the cause of the under-privileged. Employers of labour usually consider that so long as they give a minimum wage, what they think is a "just wage," they have done their duty. They never enquire into what are the principles of justice, and what are the requirements of a worker's family for food, clothing, housing and other amenities. Debs, who lived with the workers' class, knew exactly how they were being held down by the employers, whose chief idea was profits and not particularly justice, or just inter-relations. On one occasion, from the dock, Debs said the following, which stands out as expressing very briefly what real Brotherhood means: "*While there is a poorer class I am of it; while there is a criminal class I belong to it; while there is a soul in gaol I am not free.*" These wonderful words of a so-called agitator reveal what is the real basis of true Brotherhood. I would like you youth of the Radiant Youth Lodge to think over these words.

For the last three years, India is free to administer her own affairs. But what are the conditions in which we

ve? I need not describe them, for all of you know them well. At the moment here in South India our masses have not enough to eat. We hear stories of parents selling their babies for two rupees, as it is impossible to give them adequate nourishment. We hear stories also of the poor eating the barks of trees, and in last night's paper (if it is true) some poor eating sawdust and children dying from it. I need hardly allude to the corruption in administration throughout the land, and black-marketing, which has been accepted as an integral part of our commercial economy. You will say, what can we youth do today?

Certainly nothing very much at the moment. But it is these conditions that you must study and try to understand their causes, for who knows, in twenty years' time you may get the opportunity to be some kind of a leader, and then if you have in your mind an accurate realization of the conditions of the masses you may be able to do something. Your aspiration for spiritual realization today should be turned to understanding what is the true basis of *wealth*, what is a *living wage*, what are the eternal principles of *justice*. It is when these truths have been built into the structure of the people that we shall have a real religious life, even if not a single temple, church or mosque exists in the land.

I would recommend you to study profoundly, as I did when I was your age, a certain work of the English writer John Ruskin called *Unto This Last*. Ruskin, who had written many books, said he considered that the final message which he desired to leave to his fellow-men was in this series of addresses on Political Economy. Against the intense opposition of all the professors of political economy and of the propertied and privileged classes, Ruskin probed deeply into what are the true economics in the life of the people. What he wrote 75 years ago applies to conditions today also.



It is the understanding of these problems which affect the life of the masses that should be the main study of every Youth Lodge, and not particularly to understand what the elders talk of as the "Plan of God". The power to direct the affairs of the people will slowly pass from your elders to you. If you make the same blunders as the elders have done, you will have wasted your youth today. There is a very remarkable saying of Bernard Shaw, which is: "Youth is a splendid thing, but it is wasted on the young." I hope now, since you belong to that section of the community that is termed "Youth," that you will not waste your opportunities, for very soon, when you grow older, your minds will become hardened and you will be less sensitive to imagination, and without a trained imagination you cannot achieve true spirituality. "Am I my brother's keeper?" asked Cain. Almost the first application of Brotherhood is, "I can never be my own keeper, unless I am *first* my brother's keeper".

C. JINARAJADASA

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Normally the relations between a people's religion and its science are positive and co-operative. The conflict between the two is usually a local accident—due, in our modern experience, to an unfortunate conjunction of sincere religion, enthusiastic science, and bad philosophy.

J. V. LANEHEAD CASSERLEY, *Nature*, 1-4-1920

## REVIEWS

*The Gospel according to Gamaliel*, by Gerald Heard, Cassell, pp 153, price 7s. 6d.

Readers acquainted with the works of this author have come to expect a brilliant analysis of some vital religious theme, and they will not be disappointed in this, his latest work. It is written in a vivid style by a sympathetic contemporary of Jesus of Nazareth, whose Jewish name Joshua is preferred in the narrative. While adhering to the accepted code of teaching as a leading exponent of Jewish Law and Religious Observances, Gamaliel is not blind to the merits of the New Gospel, with its emphasis on Love which goes beyond Law. He is thus placed in a quandary, being asked his views by some of his most promising pupils, chief among whom is Saul, afterwards Paul, the greatest Apostle of the New Faith.

There are some striking phrases, flashes of mystical insight. In one place he observes: "What he (Joshua) was saying was eternally commonplace, but the way he was saying it made the universal instant." For sheer poetry this

description of Jesus addressing the multitudes is to be treasured:—"The man, his voice, the spring scene were all one. There was a lovely inevitability, wholeness, about it. Indeed, even we listeners became part, were merged in it. The sunlight on the lake, the wind moving up the grass shoulders of the hill, the birds, flowers, the peasants—we were all fused in the mild flame of his beauty. I looked up into the crowd—they were aught in his light. For a moment, as we heard the breeze as music and saw the daylight as the Shekinah, we did love each other as ourselves, we were one."

The whole book is rich in imagery, and a great theme is treated reverently, delicately, and with a sure and masterly hand. Scholarship, mysticism, and a flowing, picturesque style combine to make this a most valuable contribution to the thesis of the Life and Teaching of the great Founder of the Christian Faith.

H. H. B.

*Finland, the Adventures of a Small Power*, by Hugh Shearman.

published under the auspices of the London Institute of World Affairs, Stevens & Sons Ltd., pp. 111, price 10s. 6d.

Finland is a small country with a small population, but it has its own distinctive character moulded out of the past. From the *Kalevala*, the national folk epic, the author discovers some of the fundamental elements of which this character is built.

The history of Finland is traced from the Middle Ages when a Swedish colony was established there. In 1556 it was made a Grand Duchy and early in the nineteenth century it became part of the Russian Empire. Great changes were beginning to take place in Europe and the most important developments were nationalism and industrialism. These two impulses were strongly felt in Finland and were reflected in the struggle for political independence over the next century. The social conditions and internal economy and resources are given attention in the narrative, in order to show the full picture of the nation's unfoldment.

The unenviable position of this small power in recent years cannot but rouse the sympathy of anyone who reads its history. Independence from Russia had been achieved in 1917, but in November 1939 war broke out with Russia, and

after sixteen weeks of valiant defence Finland was hopelessly outnumbered and forced to sue for peace. It was natural enough that she should later turn to Germany in order to find an ally to help her to regain the territory she had lost. In 1941 when the German attack on Russia was begun, it was the opportunity the Finns were waiting for, and the Russians were pushed back to the old frontier.

But now Russia was an ally of Britain and so Finland became an enemy. The result was that, when the peace treaty was signed in 1947, its terms included the ceding of a province and the leasing of territory and waters to Russia, the reduction of the armed forces and heavy reparations. As the author points out, "this was a cynical violation of the principles accepted and proclaimed by the Allies". Both the Atlantic Charter and the Charter of the United Nations declared the principle of territorial integrity, but "the peace of 1947 left the Finns a betrayed and victimized nation". It was a sad reflection on the moral character of the great powers, and could only lead to an uneasy peace, which later events have proved.

This is a concise and readable book, showing the history of one small power, which reflects the history of Europe.

H. Z.

*Psychology for Ministers and Social Workers*, by H. Guntrip, B.A., B.D., Independent Press Ltd., London, pp. 298, price 8s. 6d.

"Mental health is the capacity to learn by our experience of life, whatever it is, the capacity to grow and not to stagnate, to make constructive use of mental tensions, moral challenges, and spiritual distresses."

Part 1 of this book deals specially with the problems of Ministers of Religion. In Part 2 Mr. Guntrip discusses in an interesting and helpful manner such subjects as the anxious mind, integration, personal relationships, authority, and psychology and ethics.

It is good to know that psychology is a developing science and no longer emphasizes the worst of human nature. "The onesidedness of early theory was corrected when attention turned from the repressed unconscious to the analysis of the ego and the formation of character."

A perfectly integrated personality is the ideal goal but integration is not so much a final fact as a developmental process. The author quotes Dr. H. V. Dicks in a passage which will be understood by Theosophists: "The union of the opposites has been seen as the highest goal of human achievement ... a task to be fulfilled by the individual within himself ... The

discovery of oneself, the finding of the centre from which we cannot err ... of the Golden Flower ... by whatever name this precious self-realization and acceptance has been called—this is nothing less than the aim of psychotherapy, within the limits of the patient's powers."

Though sometimes we feel that it might all have been put in a simpler and less wordy form, yet this book is really helpful. Discrimination, detachment, good conduct, love—these cover the essence of what is taught here. But there is no doubt that much of this book will be found helpful by those who are seeking to understand their personalities and to know their true or Higher Selves.

E. W. P.

*Buddhism and the Buddhist Movement Today*, pp. 20, 1s.;

*Thus Have I Heard*, by Christmas Humphreys, pp. 78, 8s. 6d.

*The Jewel of Transcendental Wisdom*, translated by A. F. Price, pp. 72, 8s. 6d.

The first of these three small books, all published by the Buddhist Society, London, is an explanatory booklet compiled for the benefit of inquirers, containing notes on the Buddha and His teaching, extracts from the Buddhist scriptures, and "Twelve Principles of Buddhism" as drafted for the use of western

Buddhists. It is intended to meet the needs of those people in the West who are showing increasing interest in the spiritual life and more particularly in Buddhism.

*Thus Have I Heard* is a more advanced work, made up of pamphlets, lectures and texts, most of which have been previously published, but are here collected in a convenient form. As in the previous booklet, we have here the teachings and some scriptures of the Southern School of Buddhism, but far the most interesting to the ordinary reader is their application to modern life. Mr. Humphreys writes with sincerity and understanding of the truths of Buddhism, and sets before us the difficulties and the joys of endeavouring to apply them in daily practice so that suffering may be relieved, the spirit of service cultivated, and all experience made to contribute to the wisdom that is to be found in the school of life.

In *The Jewel of Transcendental Wisdom* we have a new translation from the Chinese of a small section of one of the great classics of Northern Buddhism, which was itself first translated from the Sanskrit into Chinese about A. D. 400. There is an instructive Foreword by Mr. W. Y. Evans Wentz, and commentaries have been added by Chin Feng. The work consists of short chapters, mostly in the

form of dialogues, though not considered to be actual dialogues between the Buddha and one or other of his chief disciples. They contain deep and subtle teachings in the form of symbols, for "words cannot express Truth. That which words express is not Truth." "My teaching is to be likened unto a raft," said the Buddha.

K. A. B.

*Son of England*, by Helen Veale, published by the Author, sold by T. P. H., Adyar, pp. 124, price Rs. 2-8-0.

This book is yet another contribution to an ever-growing bibliography on that most intriguing of literary mysteries, the true authorship of the Shakespeare Plays. Miss Helen Veale has made her approach to the subject in quite a fresh and novel manner, in diary narrative form, written in the style of the period, but very readable, sustaining the interest all through. One is impressed with the meticulous care taken to keep strictly to historical records, and one appreciates the deep sincerity of the writer in presenting her case.

The book is a revised edition of a series of articles which appeared in the pages of THE THEOSOPHIST years ago, and I have no hesitation in commending the book both to Baconians and the general reader.

H. H. D.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

OCTOBER 1950

## OFFICIAL NOTICE

### CONVENTION 1950

As already notified, the 75th Annual International Convention of the Theosophical Society will be held at the International Headquarters at Adyar, Madras, from 25th to 31st December 1950.

All members of the Theosophical Society in good standing, i.e., whose annual dues have been paid, are welcome as delegates. Relatives and friends of members may also attend with previous permission from the President. Requests for permission should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20, before the 30th November 1950, with the recommendation of the local Lodge Officer, or the Federation Secretary.

### REGISTRATION FEES

T.S. members	...	Rs. 4/- each
Youth Lodge members	.	Rs. 2/- ..
Relatives and friends of		
members	...	Rs. 6/- ..
.. below 18 years	...	Rs. 3/- ..

### ACCOMMODATION

Delegates will be accommodated in pucca buildings, special huts, and general huts. Only a limited number of rooms in pucca buildings and special huts are available. These, which are already heavily booked, will be allotted to old workers, and members with families. Accommodation is scattered in various parts of the Estate, and owing to the large number of delegates expected to attend, it will be impossible to house everybody near the Theosophical Headquarters. Those who plan to come are requested to accept whatever accommodation may be allotted to them. Every effort will be made to make every one as comfortable as possible, but it is inevitable that some will be

asked to stay in outlying parts of the Estate and it may not be possible in every case to provide exactly what may be asked for. Members not in good health and women with babies are requested not to venture on a journey to Adyar during Convention. No special facilities or accommodation in such cases can be provided and no kitchens are available. Ordinary medical attention will be available for minor complaints, but there will be no provision for serious or infectious illness. Any such cases will have to be removed immediately from the Estate either to a hospital or as may otherwise be arranged by the family of the person concerned. *Accommodation charges* during Convention period will be:

*Western Style :*

Leadbeater Chambers and other buildings (sharing rooms)...	Rs. 20/- per person
Special huts (single and double rooms) ...	Rs. 20/- " "

*Note:* Accommodation charges include minimum service and necessary furniture. Delegates must provide their own linen, mosquito nets, etc.

*Indian Style :*

Pucca Buildings ...	Rs. 7/- per person
Special huts ...	Rs. 6/- " "
General huts ...	Rs. 5/- " "

*Note:* No. rooms and special huts will be allotted for the exclusive use of single individuals.

The following pieces of furniture are available on hire :

Cot ...	Rs. 5 0 0
Table ...	Rs. 2 0 0
Chair ...	Rs. 1-0 0

**BOARDING**

*Bhojanasala.* Boarding and lodging will be available only from 21st December 1950 to 1st January 1951, both days inclusive. Owing to the acute ration situation in respect of rice, **A Mixed Diet Only** (rice and wheat) will be provided and a measured quantity issued at each meal. All who come to Convention must be prepared to abide by the ration rules. No wholly rice meals will be served unless there is an improvement in the ration allowance by Convention time. A flat rate of Rs. 11/- per meal will be charged.

*Leadbeater Chambers*: Boarding charges (except for those on a monthly basis):

Chhota Hazri	...	...	Rs. 0-12-0
Breakfast	...	...	Rs. 1- 4-0
Lunch	...	...	Rs. 2- 0-0
Afternoon tea	...	...	Rs. 0-12-0
Supper	...	...	Rs. 1- 8-0

*Note*: Those taking Western Style meals are requested to bring their own cutlery.

-In the event of cancellation of registration and accommodation after 15th December 1950, the amount remitted for both will not be refunded.

All communications and remittances should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20.

BELEN ZAHABA,  
*Recording Secretary*

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

### *Iceland*

A fund has been started for the publication of Theosophical books in Icelandic. At the Reykjavik Headquarters, functions have been held for this purpose.

### *Chile*

The General Secretary, Señora Teresa de Riso, has reported the founding of a new Lodge Nirvana in the city of Valparaiso. Eight new members were admitted and became the founding members of the Lodge. There was a very happy meeting of inauguration.

Since then a further two Lodges have been formed, Lodge *Prometeo* and Lodge *Osiris*.

### *New Zealand*

Following a resolution by Convention a fund was opened to aid the General Secretary, Miss Emma Hunt, in Adyar to officially represent the Section at the International Convention in December. It is gratifying to note that the fund has been widely supported by the members. Miss Hunt will be five months at Adyar and will attend the School of the Wisdom, together with other members from the Section.

In April and May the General Secretary paid visits to a number of Lodges in the South and North Islands. The National Lecturer, Mr. Geoffrey Holson, has continued



his fine work in the Section, where he draws splendid audiences.

This Section each year invites members to send in written lectures as entries for the Arundale and Leadheater Lectures. The Arundale Lecture is open to Young Theosophists in New Zealand and the Leadheater Lecture is open to all members of the Section. Those judged the best are given the privilege of being delivered by the author at Convention time.

#### *Malaya and Siam*

The *Theosophical News* of the Presidential Agency gives news of a visit by the Presidential Agent, Mrs. Hilda B. Moorhead, to Kuala Lumpur, where she attended a meeting of the Selangor Lodge.

In August the Lodge's own Lodge room was opened at a special function held for the occasion. New members are coming into this Lodge, which is very encouraging. Singapore Lodge has been carrying on its work with a number of interesting meetings and discussions.

In September the Presidential Agent arrived in Adyar to attend the School of the Wisdom.

#### *Greece*

Several Sections which have been formed since the Founders' Avenue was planted in Adyar in 1925 have been asked to send earth to Adyar so that special trees may be planted

during the forthcoming Convention. One of the Sections is Greece and it is interesting to know that, in response to the request from Adyar for some earth, a Greek art vase filled with earth to be mingled with that where the mahogany tree representing this Section is to be planted, has been sent. This earth was collected from Eleusis, from the very place where the Eleusinian Mysteries were celebrated in antiquity. A group of members met in the ruins of the ancient temple and an interesting report, together with photographs of the occasion, was published in one of the Greek daily newspapers.

#### *Southern Africa*

A new Lodge has been formed in Pietermaritzburg near Durban and, prior to that, one in East London. This makes already four new Lodges formed during 1950, and it is hoped to form another one in the near future in Vereeniging in the Transvaal. Such results are very encouraging for the work in this Section.

#### *Cuba*

The Propaganda Committee, under the sponsorship of the Theosophical Lodge Annie Besant at Habana, has been doing very fine work and has obtained a column in one of the most important newspapers of the country in order to



in that area, Mr. J. Pang Way, plus the impetus which was given by the visit of Mr. John B. S. Coats to that district in May. The Lodge has already twelve members and it is encouraging that the work has spread to this northern part of the continent.

A new experiment is being made by Blavatsky Lodge in Sydney which invites the public who attend the Sunday night lectures to stay to tea once a month. This may be a good way of meeting enquirers and bringing them into the Society. The Lodge has started a system of distributing money-boxes among the members to help to raise funds for the Section.

In Tasmania it is hoped that there will be a renaissance of Theosophical activity soon, and every effort is being made to revive the work.

In Perth the Lodge has compiled and printed 1,000 copies each of four different folders for propaganda purposes.

News is given of the work of the Young Theosophists in this Section and the Youth Federation Journal *Fraternity* has started publication again. There are youth groups in Adelaide, Melbourne, Perth and Sydney.

#### *Pakistan*

The activities in Karachi continue with lectures by a number

of prominent men and women of the city, which attract good audiences.

A new idea has been introduced into the members' meetings to give more variety and interest. Different members are appointed each week to conduct the meetings entirely according to their own plans. The programmes will thus vary and may consist of a talk, reading, entertainment, poem or discussion as the persons concerned may select.

#### *Ireland*

The General Secretary, Mrs. Alice Law, reports that the past year has been one of steady and sustained interest and, although not gaining much in membership, the Section has flourished. The attendances at meetings have been very regular.

The annual general meeting of the Dublin Lodges was held in January at which a general reconstruction of the Dublin, Irish and Hermes Lodges took place. Each Lodge took up a special line of study, and many interesting and varied discourses were given during the year.

The highlight of the year was the visit of the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook, who arrived in time to take part at the White Lotus Day meeting in May.

# THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: G. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAN, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY. 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1884	United States	Mr. James B. Perkins	P.O. Box 210, Wheaton, Illinois	<i>The American Theosophist.</i>
1889	England	Mrs. Doris Groves	60 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1921	India	Sri. Rohit Mohia	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1903	Australia	Mr. J. L. Daridge	29 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1923	Sweden	Herr Curt Berg	Östermalmsgatan 15, Stockholm	<i>Teosofisk Tidskrift.</i>
1904	New Zealand	Miss Emma Hunt	10 Belvidere St., Epsom, Auckland, N.Z.	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amstelwijk 70, Amsterdam Z.	<i>Theosophia.</i>
1909	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	<i>La Vie Théosophique ; Lotus Bleu.</i>
1907	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Notbochenstieg 40, (21a) Hamburg 39	...
1903	Cuba	Dr. Longio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana ; Teosofia.</i>
1907	Hungary	Miss Signe Kovall	Városhaza 7 C, Budapest	<i>Teosof.</i>
1907	Finland	...	...	...
1909	Finland	...	...	...
1909	Finland	...	...	...
1902	Czechoslovakia	Fan Miklosay Laicks	Praba VIII—Za strelcem 633	...
1909	Southern Africa	Mrs. Eleanor Stakenby-Lewis	Box 853, Johannesburg	...
1910	Sweden	Edward Galt, Esq.	29 Great King Street, Edinburgh	<i>The Link.</i>
1910	Switzerland	Monsieur Albert Baud	79 Route du Drize, Yverdon, Geneva	<i>Theosophical News and Notes.</i>
1911	Belgium	Monsieur Urbain Nomand	37 Rue Pierre Vismereux Jette, Bruxelles	<i>Es Orients Luz.</i>
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Djalan Banda No. 26, Bandoeng, Java	<i>L'Action Théosophique.</i>
1919	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1919	Austria	Herr F. Schleifer	Bührgasse 27, 4 Stg., Vienna X	...
1919	Norway	Herr Ernst Nielsen	Oscarst. 11, 1. Oslo	<i>Idyler.</i>
1919	Egypt	...	...	<i>Norsk Teosofisk Tidsskrift.</i>
1919	Denmark	Herr J. H. Møller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

Presidential Agency.



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**Adyar**

**Madras 20**

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1st OCTOBER

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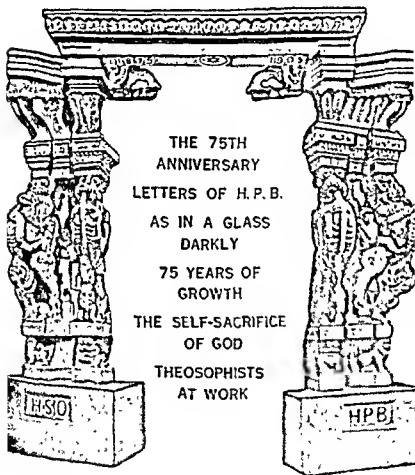
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# THE THEOSOPHISTS

DOUBLE-DIAMOND JUBILEE, ADYAR

THE THEOSOPHICAL SOCIETY 1875-1950



EDITED BY C. JINARĀJADĀSA

NOVEMBER 1950

Vol. 72





# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders the intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the way to a fuller and more radiant existence. It restores to the world the Science of Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified by the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

## FREEDOM OF THOUGHT

*Resolution passed by the General Council of the Theosophical Society on December 23, 1924*

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special tenets, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or member, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand for a vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict disabilities.

Members of the General Council earnestly request every member of the Society to maintain, defend and act upon these fundamental principles of the Society, and to exercise his own right of liberty of thought and of expression within the limits of courtesy and consideration for others.





MAIN BUILDING, THEOSOPHICAL HEADQUARTERS



## THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its  
Official Notices appearing in "The Supplement".*

THE present importance of Korea is not in the country itself, but in the springing forward of the nations, who have signed the United Nations Charter, to defend South Korea at the mandate of the Security Council. Of course it was a foregone conclusion that the Northern Koreans could never really stand up against the many armies of the U. N. No doubt in a few weeks' time Northern Korea will be free of all the disturbing elements.

What is really significant for the welfare of the world is that for the first time in the world's history nations who pledged their word have honoured their pledge. When the League of Nations was functioning and a member-nation of the League, Abyssinia, was invaded, not a single nation honoured its pledge to defend the member-nation which was attacked. Since then the conscience of the world has moved in the right direction. It is this which is the real promise of a world where peace shall be maintained. As mankind is in its present stage of evolution, it is utterly impossible to apply the gospel of "no war" at all, expecting all the recalcitrant elements to obey the high ideals presented before them.

There could be no gospel of human conduct more noble than that given by Jesus Christ in the Sermon on the Mount but various Christian divines have pointed out that if it were to be literally applied at our present stage, it would mean the break-up of civilization. There is a truth, though unpleasant to admit, in the three lines of Kipling in his story of a man on a cattle ship who had lived an evil life but suddenly gets converted. Then the mandate comes to him from God to be a missionary, not in the soft and pleasant corners of the earth, but in the cattle ships where are the toughest characters imaginable. The converted man, given the divine mandate, knows he is going to have a very bad time, and that it will be impossible to apply literally the Sermon on the Mount. He describes the practical side of helping a man, in these three lines:

"I have been smitten and bruised, as warned would be the case,  
An' turned my cheek to the smiter exactly as Scripture says;

But following that, I knocked him down an' led him up  
to Grace."

There is also a deep truth underlying a saying attributed to General Eisenhower, the supreme commander-in-chief in the last War: "We *will* have peace, even if we have to fight for it." The doctrine of Non-Violence preached by Mahatma Gandhi looks very beautiful and idealistic on paper; but he himself had to admit that while he personally could apply it, it was evident to him that when the masses took hold of the idea of Non-Violence, the result was the most horrible kinds of violence. That is what actually happened, and Gandhiji frankly admitted it about Chauri Chaura, where the masses killed the police, and ransacked post-offices and other buildings in their fury.

Now that nearly all the nations (except India) are actually sending military aid to the United Nations forces in Korea the ground has been laid for the next step. This

groundwork for the future lies in the three proposals presented to the United Nations by Mr. Dean Acheson, the Secretary of State of the United States which call for:

"1. An emergency session of the Assembly, on 24 hours' notice, in case the Security Council is prevented by a Big Power veto from taking action against an aggressor.

"2. A U. N. Security Patrol to 'provide immediate and independent . . . reporting from any area in which international conflict threatens'.

"3. Special units within each of the member nations' armed forces 'to be specially trained and equipped and continuously maintained in readiness for prompt service on behalf of the United Nations'."

Of these, the most important is the last, that each member-nation of the United Nations should definitely earmark certain of its army, navy and air forces, so that in the event of an emergency they can at once be used to prevent the upsetting of the world-order by a rebellious nation. All of the nations have pledged themselves to be ready, but Mr. Acheson's plan crystallizes the scheme so that time will not be wasted, as in the case of Korea, while the soldiers needed for a work have to be trained for months before they can be taken to the field of operations.

When all is said and done, it is not so much armies and navies that will keep the world's peace, but a realization by the business interests of the whole world that peace must be maintained, in order that the world's economy may not be completely upset and chaos produced, not only for business but also for the living conditions of all mankind. It is because of this realization that, even though I am not in business, I suggested in the Convention Lecture at Adyar in December 1941 that there should be created what I termed "World Directorates". I said then:

"Every factor in nationalism, religion or social conditions which stands in the way of unification must be eliminated,



peaceably and by persuasion if possible, but by force of a World Police if necessary, in order that all mankind may not suffer because of the selfishness of a few. All the nations of the world need now to get together to create World Directorates. We shall need to create World Directorates in Banking and Exchange, in Industry, in Production, in Distribution, in Raw Materials, in Labour, in Sanitation and Hygiene, in Dissemination of Culture, and so on. Each Directorate must take charge of the whole world as one unit.

"All this of course means sacrifice of some part of our nationalism, our commercial expansion, our religious rigidity, and our superiority complex in race, class, caste, and especially of sex."

Already the first World Directorate has come into being, in what is known as the World Bank, which is located at Washington. Another organization which has come into being is the World Health Organization, though this has not yet taken control of the world as has the World Bank of the finances of all the countries, except those behind the Iron Curtain.

When all the nations realize the significance of what Benjamin Franklin said when the signatories of the American Declaration of Independence put their signatures, "We must hang together, or we shall hang separately," then indeed there will be the firm foundation of a World Peace.

At the moment several organizations are trying to promote the idea of the Federation of the World as one unit. Nothing could be nobler than such a realization, but it is obvious that we are still far from the day when the world can be federated. In spite of sixty nations forming the United Nations, which is so full of a militant nationalism that hardly one would care to transfer the control of its major

A World  
Federation

external relations, and some also of its internal, to the governing body of a World Federation.

Undoubtedly such a Federation is inevitable, but it cannot be *forced*. This does not mean that organizations promoting the idea are wasting their time. It is so necessary to change fundamentally the attitude of men within the nations that every group promoting the idea of a World Federation is doing a vital part of the work. But the appearance of the World Federation as an event will be not dissimilar to what happens to a chemical solution. The solution continues liquid while drop after drop of some acid is poured in. But there finally comes a moment when the solution is "saturated," and with just one additional drop the whole solution precipitates. In exactly the same manner will come the inevitable appearance of the World Federation; it cannot be forced, but has to *happen* in the natural course of events.

There is a verse of a Christian hymn which says :

"Never an age, when God has need of him,  
Shall want its man, predestined by that need,  
To pour his life in fiery word or deed,—  
The strong Archangel of the Elohim!"

The world today as never before wants this man. Such an Archangel of the Elohim will crystallize in himself the dreams of the best of mankind; he will be the person who by his intense sense of both Humanity and Divinity will lead the world into a New Day. But when shall this Messenger of the Divine appear?

Writing on the handicapping of Lodges by Lodge officers, particularly Presidents, who continue too long, I mentioned Mr. Alfred Hodgson-Smith who was the President of the Lodge at Harrogate, England, from its beginning to the end of his life.

I stated then that, "for many years he had been unable to attend the Lodge".

Mrs. Hilda M. Powell, his daughter, has informed me that I am wrong in this connection, for right to the end her father was wheeled in a chair to Lodge meetings, the last occasion being three weeks before his passing. I am glad to correct my error.

But that error does not in any way vitiate my general thesis that a Lodge is handicapped when one officer continues, to my mind, too long in office. I recall vividly when I last saw Mr. Hodgson-Smith, asking him whether he did not think life would be easier for him if he allowed somebody else to be elected President. Then much to my surprise he told me that he desired to die as President. He was one of the most unselfish and kindest men I have met; he was utterly devoted to Theosophy and the Theosophical Society, and never have I heard a word of unkind criticism from his lips. In all ways he was an example of what a Theosophist should be. But some mysterious element from the past made him blind to the fact that a Lodge needs many types of influences to inspire its members, and not one type alone of just one President. That he was utterly altruistic in his desire to serve the Lodge to the end goes without saying. Nevertheless, had he had a clearer vision he could have helped the work in a fuller way. Needless to say, out of the affection and the regard the members held for him, none of them would contemplate electing anybody else as President. But this does not negate my general thesis that in a movement like the Theosophical Society, in each Lodge there should be a flowing of many currents from all the members, particularly those who in turn take the various offices.

When I visited Japan in 1937 a Theosophical Lodge existed in Tokyo, whose principal worker was an Australian lady who was teaching English to the Japanese. But naturally after the war years, first with China and later in the Second World War, the centre of work disappeared. However, three years

Theosophy  
in Japan



ago the work began again, largely due to the effort of an American Theosophist, Major Pieter Roest. The result of his work was the formation of a Lodge. A Japanese translation of *First Principles of Theosophy* has just been mimeographed. On it appears the Theosophical seal, with the motto of the Society in Japanese. The work has been organized by Miss Maria Marsoff, F. Niwano, Y. Nada, and six

others with signatures in Japanese.

It is evident that this exposition of mine of the Theosophical Scheme has been found attractive, since it has been translated into nine languages, and the original English version will appear soon in its ninth edition. But my presentation is only one out of many possible presentations of Theosophy. Each manual on Theosophy becomes out-moded and out-dated with time, since the world and the needs of men are steadily changing. It has been my constant hope that another author will write a better book which will appeal to a wider public. More still than this, we need many different types of presentation. At the moment, the most acute problem is to find the true basis of economics. We need a work which will explain Theosophy to those who are involved in the commerce of the world, to show what is good and beneficent commerce and what is evil and injurious commerce. It was this that Ruskin

tried to do when he insisted that ethics must enter into every type of business. The principle of Brotherhood, that all men make a chain, and that there is a law of cause and effect, Karma, if really accepted by industrialists and employers of labour would immediately abolish many evils of our so-called "civilization".

Another manual of Theosophy which we need is one to present to every type of artist, to outline the true basis of all Art, and point out how the more an artist—poet, sculptor, painter, dancer, craftsman—knows of Theosophy, the more lovely and permanent his creation will become. We need to present Theosophy not only as Wisdom, but also, as did the Greeks, as the True, the Good and the Beautiful. Had Claude F. Bragdon not died an old man, he was the man for this presentation. Mr. Bragdon was a distinguished architect, a master of design, constantly devising new schemes for the staging of plays, with a true philosophical mind imbued with the ideals of the Beautiful. He had, too, a lofty conception of the mission of Woman as prophetess. Had the late Dr. J. J. van der Leen not been killed in an air-crash as a comparatively young man, he could have given us a type of work that would attract the attention of university professors who teach philosophy. Some day, a Theosophist must expound the Ancient Wisdom in the present-day concepts of philosophy, and reveal that Theosophy not only includes them all, but goes beyond them into incredibly entrancing regions.

C. JINARAJADASA

# THE 75TH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY

By C. JINARAJADASA

IT was in November seventy-five years ago that the Theosophical Society was formally launched on its career, with an inauguration meeting on November 17, 1876, at Mott Memorial Hall in New York. The history of the Society from then up to 1925, its Golden Jubilee year, was put together by me in *The Golden Book of the Theosophical Society*. In it I reproduced as many photographs as I could find of the principal workers in the early years. Many of the photographs had badly faded in the damp climate of Adyar and are rather disappointing when reproduced in the book. *The Golden Book* was not ready in time for the Jubilee Convention, but appeared the following year, and it had 292 illustrations. Among them was the large Hall of the Society, and reproductions of various buildings owned by Theosophical Lodges throughout the world.

The book was expensive. I had hoped every one of the Lodges in the Society would buy a copy to keep in its library, but few Lodges did so. The cost of the book was met by the General Council of the Society. Financially the book was a loss, and had to be sold later at a greatly reduced price. Even with the recommendation of Dr. Besant that Lodges should purchase this work, very little happened, and finally a large stock of the book had to be destroyed, to make room for others in our small godown, or storage room.

tried to do when he insisted that ethics must enter into every type of business. The principle of Brotherhood, that all men make one chain, and that there is a law of cause and effect, Karma, if really accepted by industrialists and employers of labour would immediately abolish many evils of our so-called "civilization".

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C. JINARAJADASA





PREAMBLE AND BY-LAWS  
OF THE  
THEOSOPHICAL SOCIETY.



ORGANIZED IN THE CITY OF NEW-YORK.

OCTOBER 24 1875.

One valuable part of the book is the diary of events which was carefully compiled by the late Treasurer of the Society, Mr. Albert Schwarz. Year by year from the beginning, he summarized the main events, and particularly the record of journeys of H.P.B., the President-Founder and Dr. Besant. A section on all kinds of "subsidiary activities" as part of the history of the development of the Theosophical Movement was added by me in this work.

Later, in 1938, Mrs. Josephina Ransom followed up this work with a new history of the Society, *A Short History of the Theosophical Society*. The Society's Sixtieth Anniversary in 1935 was our "Diamond Jubilee".

In connection with this year's Seventy-fifth Anniversary Convention, which perhaps might be called the "Double Diamond" Jubilee, Mrs. Ransom has once again continued her *History*, with a second work of hers, being the history of the Society from 1925 to 1950, which will be ready for Convention.

The date of the Foundation Day of the Theosophical Society which we celebrate is November 17. But as a matter of fact, the Society had been organized one month before. The first illustration which I give, which is that of the cover page of the booklet with Preamble and By-laws, gives the date of organization as October 30, 1875 (Figure 1). Following the custom in the United States, where the President of the country is elected in November but does not officially take office until several months later when he takes the oath of office in an inauguration ceremony, Colonel Olcott, who was much influenced by the number seven, arranged for the inauguration meeting of the Society to be on November 17th.

The original Minute Book of the Society existed in Adyar until 1906, when in some mysterious way it disappeared. But I reproduce one page of the Minute Book



(Figure 2), which records the meeting, when sixteen people who were interested met and arranged to organize the Theosophical Society. It is here interesting to place on record that in July 1875 H.P.B. writes as follows in her Scrapbook No. 1:

"Orders received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott. July 1875."

I have narrated in *The Golden Book*, with illustrations, all the early vicissitudes in the formation of the Society, including the first attempt with the "Miracle Club".

When the Founders came to Bombay, after being located in two buildings, they finally settled down in a large house in two sections, one at a lower level and the other at a higher, known then as "Crow's Nest". This building has now been pulled down. During their first journey to Madras, H. P. B. and Colonel Olcott visited a house just outside the limits of Madras and across the Adyar River, called Huddleston Gardens. The property then was only 28 acres. A part of the sum for the purchase was collected from members, but there was not enough and so money was borrowed from one member. The Founders entered into residence at Huddleston Gardens on December 19, 1882, a few days before the Annual Convention of the Society.

After Dr. Besant became President she purchased one adjoining property after another, with gifts of members. Damodar Gardens was purchased by Mr. A. Schwarz and presented to the Society. A portion of land near the sea was presented by the then Recording Secretary, Mr. Jal R. Aria and named Besant Grove. There was one strip adjoining the Society's property which was purchased from the District Board, with funds donated by the French family Blech. Since their origin and business interests were in Alsace, though they lived in Paris, this part was

named Alsace Grove. The Society's present property 266 acres (108 hectares.)

One interesting fact is that when the land known Besant Gardens was purchased from Mr. V. C. Seshacha who was a Co-Freemason, he donated one corner of it to the Masonic Order for a Lodge building of the Rising Sun India Lodge. This small property, on which there has been erected the present Masonic Temple, is bounded on two sides by a public road and on the other two by the Theosophical Estate. Nevertheless, the Masonic Temple and grounds are no part of the Theosophical Estate.

The Estate is divided by a public road called "Elliot Beach Road," but the then District Board at the request of many changed the name of this road adjoining the Theosophical Estate to "Annie Besant Avenue".

C. JINARAJADISA

## OUR FRONTISPIECE

THE map given with this issue shows what are the principal buildings on our Estate. As this map was made for the Diamond Jubilee Convention, no numbers are given for three places which have come into being since 1925: Young Theosophists' Cottage, Garden of Remembrance, and Amphitheatre. There are altogether sixty-six buildings on the Estate.

Our frontispiece, photographed from the island, shows the main Headquarters building, facing northward on the edge of the Adyar River, which flows in two arms, with the island in the middle. The frontage of the original house, Huddleston Gardens, has been changed out of recognition. There are only two of the original structures of the property, which was first occupied by the Society in 1882, that are unchanged; these are the two small octagonal bungalows with a dome on each, on either side of the main Headquarters building. However, additions have also been made to these octagonal bungalows since the early days. To the east, three-quarters of a mile away, is the ocean.

The first small building seen on the left of the illustration is the East Octagonal to which rooms have been added, the

# SOCIETY

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:AS.

193  
21  
22  
BESANT GROVE

GE

DENS

1000 FEET

BAY OF BENGAL

1. Vasanta Press
2. Site for new Building
3. Arundella House
4. Headquarters Building & Adyar Library
- 4a. Small Open Air Theatre
5. Dispensary
6. Theosophical Publishing House
7. Vasanta Puram Houses
8. Buddhist Shrine
9. Olcott Memorial
10. Bhojanasala
11. Indian Quadrangle
12. Hindu Temple
13. Zoroastrian Temple
14. Bivaleky Gardens
- 14a. Yael Vilber
15. Banyan Tree
16. Lyonesha Cottage
17. Christian Church
18. Leadwater Chambers
19. Sarasvathra
20. Site of Jewish Synagogue
21. Muslim Mosque
22. Parai Quarters
23. Shaatibudfa
24. Ghoti Gardens
25. Masonic Temple (not a part of Hdara Estate)
26. Power House Workshops
27. Power House
28. Besant Gardens
29. Laundry
30. Old Dalry Buildings
31. Frail and Vedatable Farm
32. Damodar Gardens
33. Cremation Ground

Young Theosophists' Federation Cottage  
Garden of Remembrance









upper room being occupied by the Manager of the Theosophical Publishing House. Next to it is the three-storey house, called Raja House, on the ground floor of which is the apartment of Srimati Rukmini Devi, above that the apartment of C. Jinarāja-dāsa. The topmost storey was built in 1925 especially for Mr. J. Krishnamurti by Dr. Besant with her money, and he occupied it for several years during his visits to Adyar, the last time of occupation being in the beginning of 1984.

Next is the original main building, but its frontage has been completely changed. All the ground floor is devoted to the Adyar Library. On the floor above, with the eloping roof over the verandah, is the apartment with the workroom, assistant's room and the bedroom, of Dr. Besant. These are now converted into a Shrine where on Sunday mornings members go and place a flower before the bust of Dr. Besant, which is placed before the *chowki* where she used to do her work.

Next, on the same floor, is the large Board Room; it is in the verandah with bay window where the Executive Committee of the Society meets. The last portion on the same floor is the office of the President's private secretary. From the verandah of this office one can see the fishes playing at the edge of the river. This used to be the bedroom of the President, before he took office, and he often noted in the clear still water that among the fish there was one which always took a special delight in chivving the other fish about, for no apparent purpose, except pure devilry.

To the west of Headquarters building is the Western Octagonal. Colonel Olcott added a room to this, which was used by the Publishing House, and the building was later added to by Dr. Besant and called the "Guest House," for her Indian friends with families who might need special privacy. Later another member added the storey above.

The tall flagstaff on the roof of the main building was erected to fly the flag of India on the anniversary of the Inauguration Day (in January) of the Republic of India. It is only on this day and Independence Day (August 15) that the national flag is flown. Stairs lead to the topmost portion of the flat roof of the main building, from which there is a magnificent view east to the Bay of Bengal, and looking westward to St. Thomas' Mount. This view is probably the most beautiful in all Madras.

On the north bank of the Adyar River, just opposite Headquarters building, is the residence known as Brodie's Castle, now the residence of the Chief Minister of Madras, and beyond it are other buildings occupied by other Ministers. Nearest the sea the largest group of buildings is Chettinad House, the residence of the Rajah of Chettinad.

## LETTERS OF H.P.B.

*(Continued from p. 14)*

**Y**OU ask why the Hindns are not paying my But would it be possible to ask money for religious convictions and for what we are doing in the name of Theosophy? They will not allow me to starve, this has been proved. I will never ask for money. Krishnavarma who is going tomorrow to South America has brought for the Society 40,000 rs. (20,000 dol. in gold) and has given me a golden English for two weeks of his stay with me, and a tea which he prepared himself has taken nothing from my foodstuff. Every morning his old man-servant (like to a dog of servant, I do not know) has been going to town to buy fruits and cooking rice in his own silver vessels. This old one would say is 1,000 years old. The face is old, old parchment, but what a strength! A few days ago he and a few grown-up people, annoyed him too much following him everywhere and teasing him. He seized two of them by the neck and had thrown him to the other side of the street into a ditch with dirty water and another about 50 steps further. The crowd was angry, but Krishnavarma threw into the midst of it a handful of gold coins and they jumped at the money like wild beasts and shouted for both Hurrah until they entered our house. Now to avoid scandals, Olcott is going with the old man shopping for foodstuffs.

The second Krishnavarma Sheyamaji the chief apostle and pupil of our Swami will come for the next winter he

to teach. He wants to prove by facts and statistics that all the Hindus who were converted into Christianity became drunkards, liars and thieves, that no one Christian European family would take as a servant an Indian Christian but rather a "heathen" who never lies and has still some of the good qualities and virtues of his ancestors.

I enclose a little card from Col. Chaillé Long of the Egyptian army for Uncle; he wrote to him a few words. Ch. L. is my great friend and comes often to see me. He knew Uncle in Egypt in Alexandria or Cairo, in the Abbot hotel. I did not know that Uncle was in Egypt after me. And Ch. L. praises him, he says that Uncle is the nicest man in the world and a very good diplomat. Send this card to Uncle. Has he sent Isis to the Moscow professor or not? The English "Pall Mall" praises it immensely.

You write that you will find where to publish my articles which were refused by "Pravda". Could you find some magazines in Russia where I could send my articles from America, England and India? In India there is no one Russian correspondent. I could also write something about politics—being always able to catch some news of it—and describe the country in a quite interesting way, even for an archaeological or geographical magazine. Do try, my dear. I have sent to Dohrovolsky seven articles in the last two times. He returned three of them, he published two, and the last two he also rejected. It means I lost five articles, more than 200 roubles; he asked for two each month and was ready to pay 50 r. per month. Even for the two which he published he has not paid. What a pig! I shall not write any more for him.

Poor Vyeva begs in the name of Christ for at least two articles per month. She received for the last two 80 r., and it is a great help to her. Do you really like my articles? I think they are stupid. I am glad if you like them.

How is Nataskka? God give her happiness. And Catherine? Is she still cursing the bones of her parents, or has she stopped drinking and cursing? On the whole she is a brave and devoted woman—such are rare.

Of course Edison has kept all the promises. Stupid Dobrovolsky has omitted the most interesting in my article. He does simply wonders. You know that he is your "confrere". He is a member of our Society and Krishnavarma has taught him two more "wonders" so that with a small almost invisible apparatus on their neck the deaf will hear quite well.

Well, goodbye. I wrote much and have to write to Vyeva now. I kiss all. Vyeva writes asking me to come to them from London. But am I indeed free? And no money as Sanka is no good, he never wrote even one word from Ola and Sasha and Samia, disliked even the portrait.

Write my friend more often.

(Signature illegible)

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But as the restless ocean has its flux and reflux, so all throughout Nature the law of periodicity asserts itself. Nations come and go, slumber and reawaken. Inactivity is of necessity limited. The soul of Aryavarta keeps vigil within the dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of Time which has stamped into dust the vestiges of many a nation, has not obliterated those treasures of human thought and human inspiration. The Youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor, cut in the heart of the mountains, from every secret *vikara* where the custodians of the Sacred Science keep alive the torch of primitive wisdom, comes a whispering voice, saying: "Children, Mother is not dead, but only sleepeth!"

H. S. OLCOTT, *Presidential Address, Bombay, March, 1879*

## "AS IN A GLASS DARKLY"<sup>1</sup>

By N. SRI RAM

AS Theosophy is God's Wisdom or the Divine Wisdom, it is not possible for any man to understand more than a tiny fragment of it. But what he understands must be rational, that is, not contradict his proved experience; which does not mean that he cannot have other experiences when he is able to use faculties still dormant in him. Theosophy asks for no concession of faith contrary to reason, although it admits of a faith which is a bed-rock hypothesis, and admits also of an intuitive certainty reached by processes other than reasoning. The Theosophist takes the present structure of experience, as it is organized by a rational mind, and seeks to complete it into an intelligible whole.

From the standpoint of Reason, which here takes on a philosophic hue, when we posit a God in the phrase God's Wisdom, we posit something different from Nature as we know it, that is, phenomenal Nature. Therefore, the Power that is God must necessarily be immaterial—therefore also invisible and immortal—unless of course we so understand Matter and Spirit (which is non-matter) as to make them two sides of one and the same Reality; in which case we may, for our practical purposes, substitute Spirit or Atman (to use the ancient Sanskrit term) for the Power which moves all things. Further, if it is God's Wisdom which

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<sup>1</sup> Summary of a talk to a group of enquirers.

we seek, though as in a glass darkly, it must be a wisdom which comprehends everything that exists. All that Science can ever discover by its observations of the objective and the material must be included under that Wisdom.

Now what does Wisdom imply, when we speak of the Divine Wisdom? It is not a mere knowledge of processes. It implies knowledge of a purpose, I should say a transcendent purpose, which runs through those processes. Science has given us the word Evolution as a summation of what is taking place. But whither does Evolution lead? What is its significance?

The highest end we can conceive from the evolutionary standpoint (which is God's way of action), an end that is universal, is that each separate thing in Nature, separate by the distinctness of its nature, should evolve into the highest capacity for action as well as into a revelation of the highest significance or beauty; and further that all things should work together so as to subserve one another's growth and fulfilment to the maximum possible extent.

When I say each separate thing in Nature, does that mean also each individual human being, or only that human life in the mass, of which each human being may be regarded as a sample? Theosophy, as the accumulated wisdom of the ages, affirms that just as the life-principle is one, although it manifests variously in the different biological species, even so though consciousness is essentially of the same nature in all, yet there is in each human being a centre round which that consciousness individualizes. That individuality continues, enriched by life's experiences.

From the Theosophical standpoint, man has a three-fold nature, spiritual, psychic and physical; and the essence of his individuality is spiritual or God-like, belongs to God. His psychic (that is, mental-emotional) individuality is the field in which the spiritual energy sifts his earthly

experiences and assimilating what is good in them, builds up that ever-changing but never decaying psychic body into a fit vehicle of his indwelling spiritual nature, of which that energy is an agent and channel. The physical body is the sheath of the psychic entity, and perishes in its proper time,—the psychic entity, not being dependent on the physical body, presently reincarnating in another, born in another set of circumstances.

From one set of circumstances, then, he moves on to another—a chain of causation linking these successive sets and including within it the relationships he makes with other human beings similarly moving forward. Such is the law of Karma, as it is called, operative in the moral as well as the material sphere as God's law of Justice.

To understand the continuance of the psychic entity, which is man (the spiritual nature in him belonging rather to God, the fountain-head of not only the energies in Nature, but also the ultimate form which those energies assume and the qualities they increasingly bring out), we must postulate the existence of worlds suitable as a medium for that entity. These worlds, according to Theosophy, are but extensions of the physical, unseen though not altogether unfelt, because of the fineness of their matter and the frequency of their vibrations. If we think of the physical world as the circumference, and of a radius connecting the centre or origin with the circumference, gamuts on that radius would constitute the bands through which the human consciousness contacts the successive spheres or worlds which constitute God's universe.

God intends man to become a perfect being, responsive to every thrill and movement in a perfected universe, answering every ripple, with a thought, also a feeling, of perfect beauty; not only answering but also acting of his own innate initiative, and creating answering forms in Nature—



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all this not by himself as an individual, but in harmony with all other individual selves.

Though this goal may be afar, as we count time in our present consciousness, even now he can live his life with a God-like power and beauty if he can awake to the true nature of himself as he is under the māyā of mental, emotional reactions—not only the overt thoughts and feelings, but also the tangled undergrowth of the unconscious—by which he hides himself from himself.

As we examine this view which I have put in broadest outline, we see that all experience has two sides, the subjective and the objective. Even one's own thoughts and emotions become objective, as one begins to examine them. All that is postulated in Theosophy as an ultimate is a subjective centre, alike in man and the universe. That centre may be thought of as the Godhead. Between that Godhead and all existence within or without our ken, there is no gap. There can be no gap which the Divine Power cannot bridge. Therefore God is discoverable by man, and the universe is a whole. All evolution is a perfecting of parts, so that each may stand out as a revelation in itself, as well as the attainment of an ultimate wholeness, through an interdependence which is the perfect harmony of the parts.

N. SRI RAM

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I am sorry to find you comparing Theosophy to a painted house on the stage, whereas in the hands of philanthropists and Theosophists it might become as strong as an impregnable fort.

M.

# BROTHERHOOD APPLIED TO SUB-HUMAN KINGDOMS<sup>1</sup>

By MAUREEN WALKER

THERE is a growing edge of our world society today who are cultivating a method complimentary to that of scientific analysis—one of personal experience—direct contact with that we wish to study.

I bring this up because it seems to be of considerable importance in our consideration of the general theme, the Ethics of Universality. Its importance in the realm of superhuman relations is most evident. In the realms of human relations it is being recognized around us every day, especially in the international, interracial, intercreedal cell-groups springing up in nearly all parts of the world—purposefully putting together, for a six weeks' to one year's period, young adults of greatly varying personalities and backgrounds to live together under conditions of hard work and trying circumstances, and so seeking to *experience* the difficulties that arise between nations and peoples. And, as they have experienced these difficulties and come through the adjustments themselves, they are able to return to their own life, and to apply actual working methods of bringing harmony and understanding.

Now, I would like to take this method of experience one step further into the realm of sub-human relations. This is the world of life wherein the experiencing, to any

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<sup>1</sup> A contribution to a Symposium.

degree of greatness, is usually relegated to the poet, artist or musician, these being placed neatly in a cloudy world of achievement for above our heads. How great is this misconception! The poet and the artist are within each of us, rising to heights within us as we enter into the mighty cadences and delicate airs of the musician. For a moment, it is as though our consciousness reaches out into that of the performing musician and the musician within us expands and we experience one magnificent vibration of temporary greatness.

But even in this experience, we are one step removed from that link of consciousness with the source, the source of so much of our creativity, that of the sub-human kingdoms.

Once I spent almost a whole day's visit with a friend from Estonia discussing the similarities and differences in feel and colour and beauty of various parts of Europe as compared with various parts of the Americas. For, as the birds, the animals, the plants and we ourselves have our keynotes, so the various parts of our lands have their keynotes, and we must try to sensitize ourselves to such a keynote and enter within it.

Through the sub-human kingdoms is one of the great paths to the developing of intuition. Not only is it for us a responsibility to fulfil as much as possible the development of intuition which is a distinctive sign of the evolving man, but through it we are better able not only to help in our everyday practical relationships, but also to give something additional to Nature herself.

Communing with Nature is a very simple process, so simple that, because of our tendency to make of all things valuable something complex, we find it quite difficult!

I was fortunate some time ago to spend a few years in the Blue Ridge Mountains of North Carolina, during a time

such as most of us have experienced, filled with convictions for which we can find no reflection in others, nor even in books. It seems we have not yet been able to make the contact in words and form; yet it is in the far recesses of our being. It is a time, maybe, when our distant past wells up within us and we know the great truths of Karma and Reincarnation and a deep devotion for the Great Ones. And we feel such a desperate longing to solve the mystery and to work for these things which we are believing, and life looms one great question-mark, "Why such aloneness in the midst of such Oneness?"—and in the crisp, sparkling, mountain air, the thought comes to us that, if we would relax and enter into Nature with alert minds, the truth would be touched.

Is it not so with all of us? In our closeness to the animals, even, we create an intellectual distance. Yet how great is the help that we could give them in their evolution if we would create first the bond of deep yet impersonal love, and so sensitize ourselves to their needs.

In our movies, the producers use a very interesting technique of photography—a person is seen holding a letter or a picture post-card, and as the sound track carries our thoughts into the scene, the picture enlarges and takes new form, and we soon find ourselves living within the scene. This is not a trick only of photographers; we use it to some extent quite frequently in our everyday relationships. But to what a greater extent we could use it, and particularly in our understanding of the sub-human kingdoms.

For a moment, let us bring before our minds a lovely scene of Nature as the sun is dawning in glorious morning. Let each of us realize a sense of calm, inbreathing the vibrant beauty with our inner Self, in that iobreathing becoming filled with a quiet devotion and love, absorbing the beauty of the gold-tipped leaves and grasses, of all the

varying brightnesses of colour; absorbing the sounds—the birds' delicate joyous twitterings, beyond these sounds the soft flow of winds, beyond even these sounds the at-far distant and then the rising crescendo symphony of Nature herself; then, absorbing the natural perfumes, inbreathing all, deeply. Then, we outbreathe the overflowing love within us, turn back again within Nature, and, having reached heights, once again relax.

We must try to give in return that which is being received; not to the whole scene but focussing our outflowings upon one group of flowers, or one particular tree. We relax our consciousness into that tree, behind the spire-like bark, feeling the greatness and expansion of limbs and the reaching upwards and the gentle swaying in the breeze, experiencing that warm glow of the sun, the inflow of dawn's revitalizing cosmic rays; senses alert to receive even the most subtle impressions.

In this entrance within the sub-human kingdom, our breathing will naturally be gentle and regular. As we have approached through giving ourselves, there is not created that tension which we would experience if we were seeking to grasp Nature herself or what she has to give to us. As we breathe our fullness of love and delighted appreciation upon her, it is as though momentarily we followed that breath and became Nature. At first, only momentary will be this direct experience of becoming one with her. But after many such meditations, as we might choose to call this approach, the contact may be extended.

Yet, in this approach, we must also apply mental discipline. It becomes easy and so pleasant just to luxuriate in all the joy that we experience, and there is a danger of becoming too immersed in this realm which we seek to recall within ourselves. We are Nature, we are the mineral and the vegetable and the animal, for we have passed

through these stages. They are not separate from us, but something we are seeking to recall within ourselves. We must be careful that we do not become dreamers, in the worst sense of that word. If we do not attempt to grow and give through this experience, it is as though the door to that experience closes and Nature withholds herself from our selfish grasp. The key to the doorway of this sub-human kingdom is love—boundless, overflowing, impelling love. We cannot create this love through will, for it must be a natural culmination of our everyday inner feelings towards these kingdoms. Our actual relationships within it are governed by our practical daily relationships and what we feel within ourselves.

The first door to the sub-human kingdoms has been opened and it may close to us. Or more doors to even greater rooms will be opened to us as we seek to grow and expand within the oneness and give to her in return, of ourselves and of our experience, of growth and expansion.

In that momentary experience, we must now seek to pour forth energies to that flower or tree, willing with an intense love the evolution and growth of that tree; not with feelings of being greater or lesser, but of experiencing the consciousness of the tree—being one with it. I think of a tree in preference, because it seems easier for us to enter through a something larger than ourselves than through a something smaller.

This sense of oneness begins to multiply. As we become able in Nature to sense the needs and being of flowers, rocks and grasses, winds and clouds, we easily enter into a closeness with our brothers the animals, and so we are better able to help them. Gradually this extends further into the realm of friends, then acquaintances, and then even complete strangers. And we see it linking us again with human relations.



As we walk to and from the office or school or in our garden, as we breathe in the beauty around us, let us send out a completeness of ourselves in this deep love. In the case of the tree, we shall almost immediately begin to feel a response—an outflowing from the tree to us in return and in recognition. Later, we shall sense it in the smaller plants. The birds and animals often give immediate response. The more sensitive animals become still, cock their ears, and turn around to discover who is the well-wisher so intent upon them. And this gentle approach in turn breeds gentleness in them and so hastens their evolution through upsurgings of love, devotion and loyalty.

For those of a scientific or mathematical bent, there are vast areas of knowledge to be reopened through the realm of plant life. We have studied the cyclic and mathematical proportions of the pyramids and certain great temples. Yet do not our plants contain similar proportions, and what is the hidden meaning behind this? It is said that all plants contain hidden virtues to be discovered. What of their medicinal qualities? Are there not great possibilities in cure by Nature's means? Our herbs are suited to our natural needs. We need to study the herbs around us, for our psychological and physical difficulties have their answering remedy in those plants that are found living around us naturally. And these plants live often unknown, unintended and their potencies neglected.

For the occultist, there is a startling challenge to delve into the hidden realms of vegetation; even more so as we seek to encourage vegetarianism. It seems there are such numerous possibilities of discovery and combination in the field of nutrition. Let us call to mind Dr. Carver's wonderful studies into the uses of the pea-nut.

Looking towards the future, as we grow in one-pointedness, concentration and intuition, may we not seek to

encourage the advancement and evolution of the plant world by intuiting the archetypal forms to be, and by assisting the plants through creating distinct thought-forms and supplying more helpful conditions? Will we ever begin to really make practical use of the knowledge that love acts as a catalyst in the evolution of the sub-human kingdoms?

In our art—music, poetry, dance and other creative expressions—we must attempt to stimulate others, lifting their consciousness towards Nature, and so helping them to realize the brotherhood of all life and the universality of all creation.

We move from the inductive method into that of intuition and direct experience, and then must again return to scientific analysis and creative integration of the knowledge we have touched. We must not allow ourselves to jump to conclusions, but require of ourselves the same precision and critical analysis we demand of the scientist. The young occultist must be as strict with himself as he expects to be in university studies and classes. Because the first step may seem to come easily, it does not follow that we can play with our new gropings and delvings as a child would play with a toy.

Very evidently, I have not presented a strictly scientific method of discovering facts, but I hope I have presented an experiential method of giving greater depth to our sub-human relations as we feel and practise them in everyday life. It is a meditative approach. This is not *the* way, even for a nature meditation. As there are many different realms and emphases of knowledge through which we can approach the Great Truth, so in Nature there are many different ways. We must discover and develop our own way and be creative in our outgrowings towards Nature and in our wishing to give. We must experience and follow an individual pattern discerned by ourselves within

ourselves and not taken from others, though others may often give to us golden sparks of inspiration.

I used to spend some of my time as a child, in the woods and heaths and commons, the lakeland of North England and the rugged coasts of Devon and Cornwall, as I used to wonder if the hills and the trees and the clouds could feel, if they were aware of my presence, and if they knew what I was thinking. Sometimes, I would imagine that they gave replies, not in words but rather in an experienced sense. And not until just about a year ago was I fully convinced that the consistent sensations received after sending out love or appreciation were not mere coincidence. There is a very beautiful section in the grounds around the Yale Museum of Natural History, in New Haven, Connecticut through which I used to pass each day. There are three magnificent trees in these grounds, and I began to sense a growing friendship with them. One day, as I passed under them on a very lovely afternoon, I sent perhaps a particularly strong questioning thought to them. Immediately I received a response so strong that it was almost like a little electrical shock, and a blithe ohiding one at that! I laughed out aloud at the truth of the discovery I had made.

In our relations with the sub-human kingdoms, it seems that we can dissipate the sense of separateness by first getting rid of such walls of doubt.

When playing the poet or artist, I felt quite justified in carrying on animated discussions with the little fishes and minnows wriggling against the currents in cool forest streams. But when my "self," I dared not do it in the company of others and even when alone I felt a little guilty of foolishness. When that aloof state of maturity known as a high-school senior passed, I returned to my infant ways and now I enjoy life again in all its playful fullness.

MAUREEN WALSH

# SAINT PETER AND THE KEYS

By ISABELLA M. PAGAN

ACCORDING to a well-known passage in the Bible, it was to St. Peter—impetuous, rash, hot-hearted St. Peter—that the Christ gave the keys of heaven and hell. Why to St. Peter, and what kind of keys were they? Certainly very different from the keys which, for many centuries, devout artists have painted as hanging from St. Peter's girdle! For in the East, even today, gates are barred and bolted rather than locked with huge locksmith's keys, and it is unlikely that the Christ, in His incarnation in Palestine, ever even saw what Milton describes as *the massive keys of metal twain borne by the Apostle*. Further, when instruction as to their use was given at the moment of bestowal, there was no word of locking or unlocking. These keys were to *bind and loosen*. The locksmith's key does not do that. The key of a harp, or of a vina, or of a piano, does it—altering the tension of the strings by binding or loosening them, tuning the instrument so that melody and harmony may be possible; and it is only when an instrument is correctly tuned that the overtones, which enrich a musical note before it dies away, are at their best. If the tension is right—if the string is accurately *bound* or *loosened*—the higher octave and other mathematically related vibrations can be faintly heard by a sensitive ear.<sup>1</sup>

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<sup>1</sup> In the Latin version of the scriptures the word for the key entrusted to Peter is *claves*, and from the same root comes *clarichord*, the old-fashioned musical instrument of the type that needs tuning.

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Similarly, the harmonious thought-feeling-action, which we achieve on earth when our whole nature is rightly attuned, has its overtones on the higher planes. *Whatever is bound or loosened on earth shall be bound or loosened in heaven*, as the Christ told Peter; besides which there are people who even make something like a heaven upon earth for those around them.

Naturally the tuner of any instrument must know what jarring and discordant notes to avoid. Therefore, into the hands of any true priesthood, in any religion, the keys of hell are also given; for its trained representatives must be able to forbid their use.

Among the keys of heaven are prayer, sacred chanting and hymns of praise, right ritual, and the practice of the virtues—Faith, Hope, Charity and the rest of the blessed sisterhood. Among the keys of hell are curses and lies and blasphemies, black magic designed to injure, and wilful indulgence in the seven deadly sins. The habitual users of such cruel keys make a hell upon earth for those around them, and accumulate a terrible load of evil karma to be worked out later.

But, once more, why was it that these keys were so solemnly given in a special way to St. Peter? Is it not probable that of all the disciples he was most in need of careful tuning? They were for his own use first and foremost; but after he had used them, he, despite his ardent and impetuosity, would prove steady as a rock, in support of the religion that was then to be founded, and in the guidance of the large portion of the flock which had its centre in Rome. That Southern Church, consisting of so emotional and passionate-hearted type of humanity, would be all the better understood and guided by one who had had to use the keys for himself, before passing them on to

But the Church of Rome was not the only "apostolically" founded Church in Europe; and tradition gives the founding of the Gaelic Church as dating from the landing of Lazarus, the beloved friend of Jesus, in Marseilles; and the Keltic Church of Britain to the landing of Joseph of Arimathea in Cornwall. Both of these were suited to the democratic temperament of the Nordic races, and borrowed from the Druid ritual more readily than from the Roman, keeping to the "round table" or "loving cup" form of simple family feast, at seasons of Communion, and finding the adapted sacrificial ceremonial of the Mass strange and alien. Consequently, when the Roman Catholic missionaries arrived in Northumbria, they found methods of ritual which they considered "barbarous". So the difference was debated before King Oswy of Northumbria towards the middle of the seventh century, and in the presence of the Abbess Hilda, who founded the sacred centre of Lindisfarne. At that meeting the Roman representatives claimed the possession of the keys of heaven and hell, and the power to admit souls to heaven or condemn them to hell, and the startled King asked the British Church priests if they made the same claim. They did not; and so the King thought it "prudent" to establish in his realm the Roman form of worship and Church government. Then the debate over that matter and other points of difference was removed further North, becoming a bitter fight at the time of the Reformation, when once more the simpler form of Communion and the recognition of married clergy were restored.

It is recorded that in every library belonging to the early Scottish Church were found some of the works of Origen, the Church Father who openly taught Reincarnation as part of the Christian belief, and the library at the monastery at Dunkeld had his complete works. So naturally these



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But the Church of Rome was not the only "apostolically" founded Church in Europe; and tradition gives the founding of the Gaelic Church as dating from the landing of Lazarus, the beloved friend of Jesus, in Marseilles; and the Celtic Church of Britain to the landing of Joseph of Arimathea in Cornwall. Both of these were suited to the democratic temperament of the Nordic races, and borrowed from the Druid ritual more readily than from the Roman, keeping to the "round table" or "loving cup" form of simple family feast, at seasons of Communion, and finding the adapted sacrificial ceremonial of the Mass strange and alien. Consequently, when the Roman Catholic missionaries arrived in Northumbria, they found methods of ritual which they considered "barbarous". So the difference was debated before King Oswy of Northumbria towards the middle of the seventh century, and in the presence of the Abbess Hilda, who founded the sacred centre of Lindisfarne. At that meeting the Roman representatives claimed the possession of the keys of heaven and hell, and the power to admit souls to heaven or condemn them to hell, and the startled King asked the British Church priests if they made the same claim. They did not; and so the King thought it "prudent" to establish in his realm the Roman form of worship and Church government. Then the debate over that matter and other points of difference was removed further North, becoming a bitter fight at the time of the Reformation, when once more the simpler form of Communion and the recognition of married clergy were restored.

It is recorded that in every library belonging to the early Scottish Church were found some of the works of Origen, the Church Father who openly taught Reincarnation as part of the Christian belief, and the library at the monastery Dunkeld had his complete works. So naturally,

Similarly, the harmonious thought-feeling-action, which we achieve on earth when our whole nature is rightly attuned, has its overtones on the higher planes. *Whatever is bound or loosened on earth shall be bound or loosened in heaven*, as the Christ told Peter; besides which there are people who can make something like a heaven upon earth for those around them.

Naturally the tuner of any instrument must know what jarring and discordant notes to avoid. Therefore, into the hands of any true priesthood, in any religion, the keys of hell are also given; for its trained representatives must be able to forbid their use.

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glimpse of the glory within; and when the Saint kindly accedes to her request, she swiftly hurls the sack through the opening, with a relieved gasp of "he's in now anyway!" The play ends with St. Peter's horrified remonstrance eclipsed by the sudden emergence of St. Paul, who repeats, earnestly and tenderly, some of the loveliest Bible texts dealing with God's never-failing mercy and the power of love to redeem and save. The drama is not very respectful to St. Peter, though not so irreverent as some others.

But tales about such oballenges to the worthiness of St. Peter are not only disrepectful but unjustified. For recent research by Edward H. James gives us a very convincing explanation of how one of the most devoted of His followers actually came to deny his Master. Mr. James measured the court where Pilate had tried the Prisoner. It was a restricted space, and would never have held the crowds that welcomed Jesus of Nazareth into Jerusalem so joyously a few days before. Those preeent who shouted "Crucify Him," were a selected band, sympathetic to the High Priest, and keen on condemnation. No friends and followers of Jesus were wanted there; and when Peter was recognized and accused of being one of them—detected because of his Galilean accent, and therefore in danger of being turned out—he was so determined to etay that he denied that he knew the Accused, swore rounully that he had nothing to do with Him. But the Master had taught His disciples to speak the truth, and to "swear not at all," and when He turned and gave Peter that look of sorrowful recognition, the latter suddenly realized that his mistaken attempt at devoted loyalty had actually led him to fulfil the prophecy of a few hours before, that he would deny his allegiance three times ere the cock crew. His pretence broke down. He went out --had no choice in the matter; but he *wept bitterly*.

ISABELLA M. PAGAN

## 75 YEARS OF GROWTH

By ELIZABETH W. PRESTON

WAR is now, peace is not. Crimes, famines, accidents find a hundred inches of space in our newspapers while the thousands of trains which reach their destinations safely, the millions of families who sleep undisturbed, the hundreds of factories which have a steady output have no mention.

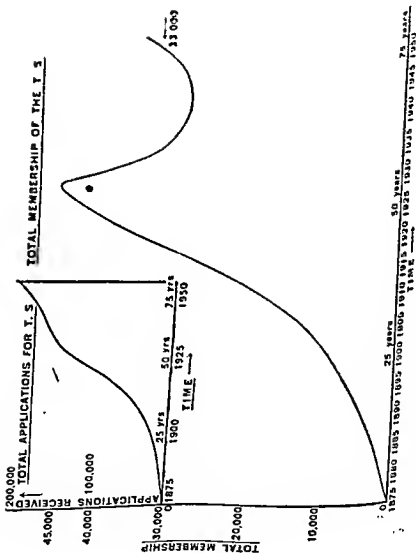
Similarly it is that in any organization emphasis is laid on times of crisis, while the periods of growth and the seasons of harvest go unnoticed or are accepted as a matter of course.

Let us consider first the crises and periods of growth in the world of Nature. In the plants we find, usually, an initial period of slow growth, then a rapid development till the form reaches its culmination. In the tree it can be seen that in addition to this larger cycle there are seasonal rhythms and cycles. Crises may occur due to some outside agency such as drought, the attacks of pests, or through human activity. Finally, the rate of growth of the plant slows down and the form dies. In this case the form breaks in the end. The growth of an animal follows a somewhat similar pattern. In man we know that the baby body grows rapidly at first, then somewhat more slowly. The child usually has a period of rapid growth at about 10 years, and again at about 14. After 18 the growth is slower and

finally ceases. The "crises" are usually of short duration and are due to some outside agency. Here again we have periods of growth until maturity is reached and, as in the other kingdoms, a final breaking up of the form.

So far we have been considering the growth of the form. Does the life show a similar pattern? If we consider the lower kingdoms we know that the life is passed on from one form to another. The death of one form does not mean that the life passes entirely out of incarnation but that a portion of the Group Soul is withdrawn and takes a new body gaining more experience. The Group Soul is eternal. So here even the "crisis" of the death of a tree or of a dog is not complete death but an incident in the life of the Group Soul.

For humanity, also, the life is continuous if we include the subtler bodies. But in the case of the man there is a new aspect of growth, that of his spiritual life. The pattern of the growth of his spiritual life is not quite like that of the body. At first there is very slow progress over thousands of years. Then comes the time when the curve of growth begins to steepen. After that the progress is not uniform but intermittent depending on outside stimulus and inner effort. Growth now becomes seasonal or cyclic, there are periods of fast growth and periods of assimilation. The periods of faster growth may be in the heaven world and not necessarily on earth. Several incarnations may be spent at the same level and then there may come a life of great progress. Sometimes it is suffering that precedes and forces the growth, sometimes it is joy. As in the beautiful description in *Light on the Path*, "Look for the flower to bloom in the silence that follows the storm: not till then". Then comes the season of flowering which comes to human spiritual life, for the curve of growth of life does not break but rises to infinity.



How does this apply to the Theosophical Society? Here are the graphs of total membership taken from our records and of the total number who have joined the Society since its beginning 75 years ago. (See illustration.)

It will be seen that during the first quarter-century of its existence the membership of the Society reached approximately 10,000, in 1900. By the end of the next quarter-century, in 1925, the membership was over 40,000, reaching a maximum of 45,000 in 1928. This was followed by a period of rapid decrease which continued till about 1939, which year shows a membership minimum of 28,000. From that time onward in spite of the war and difficulties in many Sections the membership has steadily risen till it now stands at over 33,000.

The curve of the total applications to enter the Society is equally interesting. It shows a slow rise in the first 25 years, then a more rapid rise in the next 25 years, followed by a slowing down until recently, when another period of more rapid growth is indicated.

From the curves and figures we can learn that the so-called "crises," such as that over Madame Blavatsky in 1882, that over Mr. C. W. Leadbeater in 1906, and that over Dr. Besant's political work in 1916, had no appreciable effect on the steady rise in membership. When, for instance, the "crisis" occurred in America in 1895 and 101 Lodges out of 115 left the Society, there was concurrently such a number of incoming members in other parts of the world, especially in India, that the deficit in the one Section was cancelled out. The average rate of increase was maintained. On the other hand we see that when the teachings of the Society were challenged there was a break and the wave of advance was severely checked.

What these graphs reveal is that there was one real crisis and one only. Only once was the steady rise in total



membership interrupted, and, indeed, reversed. This was in 1928 when Mr. J. Krishnamurti repudiated the Theosophical Society. The fact that the decline continued for some years was due to the fact that the influence of Mr. Krishnamurti affected Section after Section and it took some time for the resignations to take effect and he notified to Ady. At this period, too, no doubt the progress of the Society was influenced by the illness and death of Dr. Besant in 1933 and by the world economic crisis. From 1940 there began a small but steady rise. We may deduce from these facts that the *personality* crises do not affect the growth of the Society as a whole. Only when its teachings are challenged, as was done in two ways in the 1928 crisis, is the matter serious. In this case the teachings were challenged first because the prophecy made by Mrs. Besant and Mr. Leadbeater was found not to work out and so people lost faith in some of their other teachings; and, secondly, because Mr. Krishnamurti seemed to attack the fundamental teachings and their values, e.g., the existence of the Masters, the value of Their work for humanity, and the validity of Reincarnation and Karma.

Thus we may say that so long as we teach the broad principles of Theosophy the growth will continue, with probably periods and minor cycles in individual countries. These local cycles are all smoothed out in the graph of the whole. It is the people who can see only the local cycle who feel that there is a "crisis" when their part of the world is affected. But this, if it depends only on a personality in that particular country, does not affect the whole Society.

The important point for us to note now is that we are definitely on a rising curve of progress. This is a good augury for the future of the Society as it enters its fourth quarter-century.

# THE FUTURE OF THE SOCIETY

By JAMES M. McLINTOCK

THE Theosophical Society since its inception has gone through many difficult times and has been shaken to its very foundations, but it still exists as strong as ever.

A glorious future opens up to the Theosophical Society, for it has a message to give to humanity that will help it towards a new age. No other teaching or belief is so comprehensive in its scope. No other teaching or belief can bring together the peoples of all races and religions in bonds of brotherhood and understanding.

The Theosophical Society is based on sound foundations and the Objects laid down by its founders are comprehensive and a sure guide to progress. An organization with such Objects cannot but advance. Whatever criticisms are levelled against the leaders of the Society, how it should or should not be run, etc., no one can deny that the keynote is Tolerance to all shades of opinions, and this is a great thing.

The strength of the Theosophical Society lies not in the number of its members but in the universality of its appeal. Theosophists should be proud of the fact that it is world-wide in its scope, that it embraces all races. The black man, and the yellow, and the rest are given equality of consideration at any Theosophical gathering, and it is right this should be so.

The influence of the Theosophical Society must grow for it is built on sure foundations. The inspirers behind

this movement foresaw the future wisely when they laid their plans for the founding of the Society.

There is no other movement that has a network of Societies covering almost every country in the world, embracing every people. In this way the nucleus of Universal Brotherhood is spread to every corner of the earth. To me this is living testimony that there is an invisible guidance behind the Theosophical Society. To state that the founders have withdrawn from the Society is far from the truth. The artist must become part of that which he has created and he cannot dissociate himself from it unless he destroys it.

The future of the Theosophical Society is assured. The human element will inevitably create dissension, dissatisfaction and carping criticism, but it cannot destroy the wonderful ideals of the Society. Members of the Society will always find great satisfaction and upliftment, in so far as they absorb within themselves the influence of its ideals. The test, then, will surely be within ourselves, in how far we have become more humane, more tolerant, more understanding and more charitable.

The Theosophical Society must advance, for it alone has a message to give to awakening minds who want more light on the mystery of life and destiny, and who want to know if life goes on beyond the grave. At no time in history has so many people turned their thoughts in the direction of what happens after death. The idea of Reincarnation is beginning to penetrate many minds, causing them to think.

Theosophists must, however, provide better facilities for the new member to take not only a theoretical but a practical interest. The future of the Society depends on the appeal it makes to the new member with his or her fresh outlook or new angle of looking at things.

The literature dealing with Theosophy is immense and has grown to large proportions. The problem is to sift the teachings and simplify them and make them of practical help, so that they can fit into everyday experience. There is room for organized systems of study, so that the beginner can absorb the essentials. Surely it is not looking too far ahead to think of the Theosophical Society as having its own training schools, colleges and universities; perhaps its own temples of wisdom where the aspirant can have occult training and where research may be carried out in the hidden side of sound, colour, music, perfume, etc.

There is ample opportunity for service for the newcomer within the Theosophical movement. There is no limit to which the work of Centres, Lodges and Federations can be extended. It is a pleasant and interesting work and there is some phase which can appeal to any type of mind. If one is philosophically interested there is plenty of wisdom to study; if one is scientifically inclined there are facts to sift; if one is religiously inclined there is a devotional side of Theosophy which provides ample scope. If one's inner faculties are beginning to open there is a tremendous opportunity to qualify to carry on the work initiated and enlarged by C. W. Leadbeater.

The future of Theosophy is indeed full of promise for it will inevitably enrich every aspect of life it touches on. The Society has provided a nucleus of Universal Brotherhood, and so has created an example for the whole world to follow so that a new era of peace and tolerance may come into being—an age when people of all races, creeds and colours will come together in bonds of love and understanding. With such a wonderful goal in mind the Theosophical Society cannot but advance.

JAMES M. McLINTOCK

# ATOMS, AETHER, AND SPACE

ACCORDING TO SCIENCE AND OCCULTISM

By G. NEVIN DRINKWATER, B.Sc.

*(Concluded from p. 29)*

NINETEENTH century theories of the aether had one feature which was to prove fatal to them. The aether was regarded as having some kind of identifiable structural elements, so that it was possible to trace their position (in thought) from moment to moment, and the expression "velocity relative to the aether" had a meaning.

Suppose that the sun, which is moving in space with respect to the stars, is moving through such an aether at a certain speed in the plane of the earth's orbit. Since the earth is carried along by the sun and retains a constant distance from it, the earth would have the same average velocity relative to the aether as the sun, but it is easy to see that during the year as the earth is sometimes in front of the sun, sometimes behind, and sometimes at the side (owing to its orbital path), it must sometimes move faster through the aether and sometimes slower. Since the aether is the medium which transmits light, the velocity of light should vary at different times of the year when measured on the earth's surface. It is however a remarkable fact that the velocity of light is invariable whenever it is measured. Even if we neglect the sun's motion, we should expect the

velocity of light to vary when measured in different directions on the earth's surface; for one such direction at a given moment would be in the direction of the earth's path through the aether, while all other directions at the same point would be at an angle or opposite to it. But here, too, no difference can be detected in the velocity of light.

For these and other reasons, the idea of a discrete aether has been abandoned. Nowadays, the word aether is rarely employed owing to its strong association with the older ideas. It is more usual to employ such terms as "continuum," "metric," or "space-time" instead. As remarked before, it is the properties of space itself, not of some kind of discrete material filling it, which is the aether of science. These ideas, which have developed as a result of Einstein's first work on the theory of Relativity in 1905, may be regarded as a reversion to the Cartesian (and occult) doctrine of space as a *plenum*<sup>1</sup> in contrast to the principle of action-at-a-distance in a vacuum, which had been generally accepted by the successors of Newton, though possibly not by Newton himself.<sup>2</sup>

Another direction in which occult teachings have anticipated modern thought, is the conception of the Ring-Pass-Not or Isha point. In 1888 Madame Blavatsky wrote:

"The Homogeneous becomes the Heterogeneous, the Protyle differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point. . . . The Chemist goes to the laya or zero-point of the plane of matter with

<sup>1</sup> From *Euclid to Eddington*, (1919), by Sir Edmund Whittaker, F.R.S., p. 118. Compare *The Secret Doctrine*, (1893), I, 86, 87; 363; 365-372. The aether of space, with which alone we are concerned with in this paper, is carefully distinguished by Dr. Besant and C. W. Leadbeater from the four "etheric" substates of physical matter which lie beyond the gaseous form. *Occult Chemistry*, (1905), pp. i-xii; cf. *The Secret Doctrine*, I, 353, 366.

<sup>2</sup> *The Secret Doctrine*, I, 556, 557.

which he deals, and then stops short. The Physicist or the Astronomer counts billions of miles beyond the nebulae, and then he also stops short. The semi-initiated Occultist also will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the Ring 'Pass Not' is neither a locality, nor can it be measured by distance but that it exists in the absoluteness of Infinity. In this 'Infinity' of the full Initiate, there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the 'para-metaphysical'. In using the word 'down,' essential depth—'nowhere and everywhere'—is meant, not depth of physical matter."<sup>1</sup>

This circle of the universe which is nowhere and everywhere, should be compared with the boundless yet finite universe of Einstein's theory. On this view, the geometry of space is curved, so that though there is no boundary anywhere, a straight line from *any* point in it, and drawn in *any* direction, will eventually return to where it began; thus forming a cosmic circle. Such a circle is finite, though many times greater than even the stupendous distance within range of the greatest telescope. It is the largest circle which can be drawn in existing space, and could well be termed a Ring-Pass-Not. The conception is admittedly a difficult one but, after all, is no more difficult than the alternative views that space has a boundary somewhere, or that a straight line will go on for ever and will never return.

If space is Euclidean, then a straight line would go on for ever; our experience *seems* to show that space is Euclidean, but most people's experience is confined to the

<sup>1</sup> *The Secret Doctrine*, I, 155, 156.

ordinary distances of normal life. The astronomer and the atomic physicist, on the other hand, with the aid of their instruments have experiences dealing with very large and with very minute distances, and they observe certain phenomena which can be more readily explained on the assumption that space is non-Euclidean.

It should perhaps be made clear that it is not Euclid's logic which is at issue. Euclid's geometry is based on certain axioms which are assumed to be true and self-evident, and granting this assumption, Euclid's theorems follow by strict logic. Actually, the axioms cannot be proved to be true, they are accepted as true intuitively. Thus every one will intuitively accept the axiom that the whole is equal to the sum of its parts, though to disagree a moment, while this is true mathematically speaking, it is probably untrue biologically. An animal is something more than the sum of its organs. It would seem too that, at high levels of consciousness, there is a certain validity in the idea that the part contains the whole. Most of Euclid's axioms are not questioned, but doubts have long been felt over his famous axiom dealing with parallel lines. It may be that he himself felt the difficulty, since he avoided introducing it until the twenty-ninth proposition in his First Book. Commenting on this Whittaker remarks:

"As was shown more than a century ago, Euclid's axioms are not self-evident, but may be replaced by other axioms which have as good a claim to acceptance from the point of view of logic; and on these alternative axioms it is possible to build up other systems of geometry, which are called non-Euclidean geometries. The question then arises, which doctrine—the Euclidean, or some other kind of non-Euclidean—is true, that is to say, is the geometry of the actual universe; and this question can be settled only by observations involving



the most remote bodies that are within the present scope of astronomical science. It is only on this very large background that the difference between the Euclidean and non-Euclidean systems becomes significant."<sup>1</sup>

Einstein's profoundly original idea of a boundless yet finite universe at first represented the size of the universe as fixed, but it soon had to be modified with the discovery that the universe is expanding; doubling its radius, according to present calculations, every 1300 million years. It is as if in the distant past the universe had originated from a single point. As Whittaker puts it, "The effect is the same as if in the beginning the whole Creation had been concentrated in a single point, and an explosion had sent different galaxies flying away from it".<sup>2</sup>

The idea of the universe originating from a point was anticipated long ago by Pythagoras—it will be familiar to all students of *The Secret Doctrine*<sup>3</sup>—and was elaborated by Kabbalists as early as the thirteenth century. According to Professor Scholem:

"In the Zohar, as well as in the Hebrew writings of Moses de Leon, the transformation of Nothing into Being is frequently explained by the use of one particular symbol, that of the primordial point. Already the Kabbalists of the Geronese school employed the comparison with the mathematical point, whose motion creates the line and surface, to illustrate the process of emanation from the 'hidden cause'. To this comparison, Moses de Leon adds the symbolism of the point as the centre of the circle. The primordial

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<sup>1</sup> From *Euclid to Eddington*, p. 81. See "Modern Mathematical Thought" by Professor Bhyam Charan in *Where Theosophy and Science*

<sup>2</sup> *Ibid.*, pp. 190, 191.

<sup>3</sup> *The Secret Doctrine*, I, 84, 263, 263, 672-673.

point from Nothing is the mystical centre around which the theogonical processes crystallize: . . . By the Zohar, as by the majority of the other Kabbalistic writers, this primordial point is identified with the wisdom of God, *Hokhmah*. God's wisdom represents the ideal thought of Creation, conceived as the ideal point which itself springs from the impulse of the abyssal will."<sup>1</sup>

A few scientific writers today hold that the universe alternately expands and contracts, though this is still under discussion.<sup>2</sup> These ideas of an expanding and contracting universe, and of a universe with its centre everywhere, are anticipated in the following ancient occult commentary, as quoted by Madame Blavatsky in 1888. Such ideas, to the science of her day, would have been described as utterly fantastic:

"What is it that ever is?—Space, the eternal Anupādaka (Parentless). What is it that ever was?—The Germ in the Root. What is it that is ever coming and going?—The Great Breath. Then, there are three Eternals?—No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.

"The One is an unbroken Circle (Ring) with no circumference, for it is nowhere and everywhere; the One is the boundless Plans of the Circle, manifesting a Diameter only during the manvantaric periods; [periods of cosmic manifestation]; the One is the indivisible Point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and

<sup>1</sup> Professor G. G. Scholem, *Major Trends in Jewish Mysticism*, (1941), pp. 218, 219.

<sup>2</sup> See "Man and the Universe" by Gaston Polak, in *Where Theology and Science Meet*.

base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the Rings that are within that Ring. Light is Darkness and Darkness in Light: the 'Breath which is eternal'. It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere. It expands and contracts (exhalation and inhalation). . . . When it expands, the Mother diffuses and scatters; when it contracts, the Mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya."<sup>1</sup>

Note that in the above quotation, the Great Breath is ever coming and going, expanding and contracting; but since the Great Breath is stated to be only another name for Spoke itself, this means that Spoke is ever expanding and contracting. The same point is repeated elsewhere by Madame Blavatsky in rather different terms:

"To the senses and in the perceptions of finite beings, THAT [the Absolute] is Non-Being, in the sense that it is the One Being; for, in this ALL is concealed its co-eternal and co-eval emanation or inherent radiation, which, becoming periodically Brahm (the male-female Potency), expands itself into the manifested Universe . . . . Locke's idea, that 'pure space capable of neither resistance nor motion,' is incorrect. Space is neither a 'limitless void,' nor a 'conditioned fullness,' but both. Being—on the plane of absolute abstraction—the ever-incognizable Deity, which is void only to finite minds, and on that of *māyāvic* [illusory] perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested, it is

<sup>1</sup> *The Secret Doctrine*, I. 40, slightly abridged. All references are to the 1893 ed., but are also in the 1st ed. of 1888.

therefore, that ABSOLUTE ALL . . . The very names of the two chief [Hindu] deities, Brahmā and Vishnu, ought to have long ago suggested their esoteric meanings. Brahman, or Brahm, is derived from the root *brih*, to grow or to expand; Vishnu from the root *vish*, to pervade, to enter into the nature of the essence: Brahmā-Vishnu thus being infinite Space, of which the Gods, the Rishis, the Manus, and all in this Universe are simply the Potencies."¹

Note that it is quite correct, if somewhat misleading, to refer to the Einstein space in one sense as infinite, since it is boundless. It is a boundless, yet conditioned plenum.

At the opposite pole of the cosmic scale, it is remarkable that modern physics deduces from the non-Euclidean properties of space a theoretical limit for every gravitating particle. This principle enunciated in Whittaker's own words is that "every gravitating body has a ring fence around it, which no other body can penetrate".²

But as we have seen above, Madame Blavatsky taught that not only cosmic space, but the elements too had a Ring-Pass-Not; while in *Occult Chemistry* it is stated that, when aggregations of atoms (on sub-plane E.2 of the physical plane) collide, it is the surrounding magnetic fields which strike on each other.

The idea of a boundless universe which is yet finite in volume, may become a little easier to understand through an analogy. Our mental bodies are finite, or if it is preferred to put it that way, our minds are limited. Yet even so, in certain directions, there is no limit or boundary. Thus it is possible to count indefinitely. We "understand" that

¹ *The Secret Doctrine*, I, 36, 37.

² *From Euclid to Eddington*, p. 124.

there is an infinite sequence of numbers available for counting. However long we count, even for millions of years, the number reached, however immense, is still finite and there are always other numbers beyond. That is, we already "understand" something which is boundless yet finite. Another example is found in the motion of a point. Let a point move and generate a line, say, two inches long. Then that short line can be divided in thought into as many points as we please, and it can be regarded, if we like, as being made up of an infinite number of points, though itself of finite length. Thus through the motion of the point, the One becomes the Many, infinity is incarnate in the finite, heaven and earth are met together.

Man too, as a reincarnating Ego, is boundless yet finite, man too has his Ring-Pass-Not. It is the Ring-Pass-Not of separateness, the illusion that he is separate from every other entity in the universe. When, at last, he is through that ring<sup>1</sup> of "I-ness" in which through his Monadial choice and under the ring or wheel of karma necessity he has been imprisoned for such long myriad years, then mystic and seer alike are witnesses that the One is dissolved, transformed, and freed in the One which yet the Many; that the Many who yet are One, are dissolved, transformed, and freed in him. Passing beyond space and time, above all the order of the stars, he knows the Soul and Goal of all that was, that is, and is to be.

G. NEVIN DRINKWATER

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<sup>1</sup> I.e. the Causal Body. See G. W. Leadbeater, *The Masters of the Path*, chap. VII. Presumably there are seven such rings—*The Secret Doctrine*, I, 155.

# FAITH, WHICH IS POWER

By PAMELA MITFORD-BARBERTON

**T**HOUGH it has become a common saying that faith can move mountains, very few people put it to the test. In fact, in our present age faith is conspicuous by its absence. Men do not trust themselves or their neighbours and so all live on a quicksand. There is no trust in God or man, in life or death. There is no rock of certainty anywhere, and luck or chance alone appears to rule man's fate.

What is needed everywhere is a clear realization of what we are, where we are going; the certainty that life has a goal, and is ordered and benevolent; and that we are not helpless pawns, but can co-operate in the scheme of things, and know something of its working. This is the priceless knowledge that Theosophy gives. Why then does it not instantly fire the hearts and minds of all men?

Is it not because words and books, however true and beautiful, will not by themselves awaken the human heart? More is needed to arouse a response. It is Faith—the burning sincerity which destroys all obstacles. When one who speaks has faith and is utterly convinced of the truth he utters, which irradiates his whole life, then no one can withstand such a one's message, for it rouses a corresponding fire.

This power is exemplified in the lives of the saints. Take Joan of Arc, for instance. Not only did her undaunted faith in her mission and in Those who sent her override all

opposition, but her complete sincerity convinced the most hardened and unlikely, and inspired belief in them. Out of futility, hopelessness and corruption she gave her entire purpose, life and reality—she awakened the heart of France.

A most wonderful result of faith is well expressed in a hymn sung at every Benediction Service of the Liberal Catholic Church:

Faith, our onward sense befriending,  
Makes our inward vision clear.

The unshakable trust in our Teachers and the truths they have given us clears our inward sight of the things that are unreal. Without that we are too complicated, and the whirling miasma of thoughts and feelings, fears and doubts, that seethes about us fogs our vision. Faith makes for simplicity—"the single eye".

Yet we must not mistake faith for unthinking belief and gullibility. It does not mean a blind worship of personalities, nor an unyielding belief in the written spoken word, nor in a form or ceremony. True faith is utterly unpersonal and ever fresh, because it springs from an interior recognition of spiritual truths, and not from anything that will bolster up self-esteem or pride.

Perhaps the most dangerous thing in the world is false faith inspired by pride and obstinacy, and its complement the blind worship of persons. But the true kind may easily be recognized. The truly faithful man ignores himself, his likes and dislikes. His inner vision points the way and he follows, willy nilly, through mistrust, injustice, jeers and incredulity as much as through adulation and popular acclaim. And however much he may venerate his leader or teacher, it is Truth he follows, not the presenter of the Truth. So must we be.

If we who are Theosophists are to be real powers that help, we must possess in ourselves that burning faith in

Theosophy and the wisdom of Those who have given it to the world. We cannot be lukewarm or careless. But how may we awaken that dauntless faith? The only way is by living every bit of truth we recognize. If we believe that thought is power, let us live by it. Every thought and word will then be winged with benevolence, and sent forth with purpose. Do we know Karma to be a fact? Then all that comes will be accepted without bitterness and its lesson learnt to the fullest. Is Reincarnation a truth? Then are we preparing for our next life?

We should let our faith flame through our lives as the very essence of our being, that, seeing us, others may find faith and believe. This does not mean thrusting our opinions down other people's throats, it means simply living Theosophy. It was the utter and unshakable faith of H. P. B. and other great Theosophists that made the Theosophical Society a living reality. If today it is not the dynamo of spiritual force it once was, it must be because far too many of us have lost faith, are lip-server, are not filled with the very essence of utter certainty in our Teachers and our mission. If we were, we would be such agents of the Good Plan that all the fear and mistrust, war and hatred, which ravage the world would be swept away, and a reign of justice, peace and brotherhood would become a reality.

PAMELA MITTFORD-BARBERTON

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*Correction.* In THE THEOSOPHIST for October 1950, page 41, line 3 from below, *for of his son's, read of the.* (Prince Siddhartha was not a son of King Bimbisāra.)



# THE SELF-SACRIFICE OF GOD

By C. JINARĀJADĀSA

## INTRODUCTORY

THE idea of sacrifice is very well known in Hinduism especially in the ancient days. All household life revolved around the idea that there had to be a daily offering to certain deities of the Hindu pantheon. Each house had a fire which was kept burning night and day, and each morning the head of the household performed a sacrifice of food and ghee (melted butter), invoking various Gods: Agni, Varuna, etc. In nearly all the prayers that are found in the *Rig Veda* there is a continual asking from the Gods for various boons, especially for many sons and much wealth. But here and there throughout the hymns one finds a golden thread of a deeply mystical idea. One beautiful hymn full of mysticism is to Savitri, the God whose revelation is the Sun.

"He hath filled the regions of the heaven and the earth; the God for his own strengthening doth create a hymn; Savitri hath stretched out his arms for the setting of motion, inspiring and making active all that lives, by his rays.

"Never to be deceived, all the worlds illuminating. Savitri the God doth guard all laws; No all creatures of this world his arms hath he outstretched, firm-fixed in law, over his own mighty course he rules.

"Thrice the firmament with his rays hath Savitri enlightened, thrice the three worlds, and the three spheres of life.

Three heavens and three worlds doth he set in motion.  
Himself he guards us with his three laws." (RV. IV. 5.  
53. 3-5)

## I. THE UNITY

Though a large number of Gods are mentioned and there is worship prescribed for each, yet it is a characteristic of the ancient cult that any one deity who is worshipped would be considered as including all the deities. It is a type of Theism which is so different from the Theism found elsewhere that Max Muller had to coin a special word, "Kathenotheism," that is, The One God including all the Gods. It is from this conception that we have two special verses:

"The sages call that One in many ways, they call It  
Agni, Yama, Matarisvā."

"That One breathed breathlessly by Itself, other than  
It there nothing since has been."

Presently this One is called Purusha, "The Man". This conception of the Divine as The Man appears only in the last and latest book of the *Rig Veda*. We have no measure of time for the days of ancient India, so that we do not know how long after the idea of Purusha there came the next development, where Purusha is conceived as offering a voluntary sacrifice of himself, in order that mankind should come into being. Thus we have:

"The embodied spirit has a thousand heads,  
A thousand eyes, a thousand feet, around  
On every side enveloping the earth,  
Yet filling space no larger than a span.  
He is himself this very universe,  
He is whatever is, has been, and shall be.  
He is the lord of immortality.

All creatures are one-fourth of him, three-fourths  
 Are that which is immortal in the eky.  
 From him, called Purusha, was born Virāj,  
 And from Virāj was Purusha produced  
 Whom gods and holy men made their oblation.  
 With Purusha as victim they performed  
 A sacrifice. When they divided him,  
 How did they cut him up? what was his mouth?  
 What were his arms? and what his thighs and feet?  
 The Brāhman was his mouth, the kingly soldier  
 Was made his arm, the husbandman his thighs,  
 The servile Shūdra issued from his feet."<sup>1</sup>

## II

Again after a lapse of perhaps many centuries we have the next development where the thought of the self-sacrifice of Purusha receded into the background. The next great development of thought is in the *Upanishads*, where many sages try to solve the problem of the essential nature of the soul of man. The *Upanishads* do not reveal a teaching that is completely harmonious in detail, but as the many mouths of a great river flow into one sea, they all come to one final conclusion. This is that there exists in the universe an Eternal Principle called Brahman, a word for which there is no clear, definite translation. Often this Universal Principle or *substance* is called TAT, "That". It is a neutral principle, not having in it any characteristic of masculinity or femininity.

Having postulated TAT, the next great discovery is that this Universal Principle is in man, or rather, that man is that Unity. Thus we have the famous phrase of the *ads*, TAT art thou, TAT tvam asi. From this  
 by Monier Williams,

conception come all the attempts of the highest meditation by the soul to disburden himself of the conception of mortality except as regarding his body, and to know himself as the Eternal Self.

While the teaching of the *Upanishads* slowly developed in its impersonal nature, yet we find in one of the latest of the great *Upanishads* the slow appearance of the creed of Bhakti, Devotion. It is devotion to the God Rudra, and it is not a devotion to a God who is full of all love, but one, as in early Judaism, where the devotion is blended with the conception of the might of terror of God. Hence the prayers to Rudra, though full of devotion, as in the *Shvetāshvatara Upanishad*, are a blend of lofty devotion combined with prayers that Rudra may have mercy and forgiveness for sins committed by the worshipper.

### III

While Hindu Theism goes on slowly developing with very complicated sacrificial ceremonies, in the course of time there arises once again, as in the Purusha Sūkta of the *Rig Veda*, the idea of the Self-sacrifice of God. Now, however, the God is not called The Man, but Prajāpati, the Lord of Creatures. This conception appears in the *Shatapatha Brāhmaṇa*, a great work explaining the liturgies in connection with sacrifices. It is in its last book that we have the teaching in its loftiest conception of the Self-sacrifice of God. The liturgy is so complex and intricate that the mere reading of the work in its translation in the *Sacred Books of the East Series*, as done by Professor Julius Eggeling, is almost past comprehension. But fortunately for us, Professor Eggeling was so impressed by this section of the work that he gives a very elaborate summary of the teaching.

All creatures are one-fourth of him, three-fourths  
 Are that which is immortal in the sky.  
 From him, called Purusha, was born Virāj,  
 And from Virāj was Purusha produced  
 Whom gods and holy men made their oblation.  
 With Purusha as victim they performed  
 A sacrifice. When they divided him,  
 How did they cut him up? what was his mouth?  
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Briefly summed up, this sacrifice is to commemorate the Self-sacrifice of God from whom issues the universe. But blended with this is the very lofty mystical conception that individual man has himself to commemorate in various ways the Great Sacrifice, for it is only by so uniting his sacrifice with that of Divinity that man gains immortality.

This sacrifice has to be done in a particular way, by erecting an altar, brick by brick, during the three hundred and sixty-five days of the year. All the details of the work to be done are given in the *Brāhmaṇa*. In this sacrifice Pṛusha, or The Person, is called Prajāpati, the Lord of Creatures.

C. JINARJADISA

(To be continued)

Now, the lake in the mountain heights of your being is one day a tossing waste of waters, as the gust of caprice or temper sweeps through your soul; the next a mirror as they subside and peace reigns in the "house of life". One day you win a step forward; the next you fall back two. Chelaship admits none of these transitions; its prime and constant qualification is a calm, even, contemplative state of mind (not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one's own from within.

K. H.

## REVIEWS

*The Thirteen Principal Upanishads*, by R. E. Hume; Oxford University Press, pp. 588, price Rs. 6-8-0.

This is a large work at a remarkably moderate price. The translator is a Professor of the History of Religions in Union Theological Seminary, New York. The work was first published in 1921, but the present edition is the first in India.

There is a long introduction, which is vitiated by the fact that the translator is a Christian professor of Theology and therefore inevitably he has a certain sense of superiority towards the Indian teachings. He is, however, a very competent and conscientious translator. Each Upanishad has many notes from him, trying to explain words and phrases. The work is so well done that any criticism is not intended to detract from it. Nevertheless, since the Upanishads are exceedingly poetical in phrasing and thought, often one misses the spirit of the original Sanskrit in the present translation.

In the translation of Mead and Chatterji there is far more of the real poetry quality, due to the fact that Mead tried to enter into the poetical spirit of the original. To

illustrate, Professor Hume gives this translation:

"I know this undecaying, primeval

Soul of all, present in everything through immanence,

Of whose exemption from birth they speak—

For the expounders of Brahma (brahma-vadin) speak of Him as eternal."

But Mead gives more of the real spirit of the original Sanskrit:

"Him know I, old, without decay, the Self of all, gone forth into all [worlds] with omnipresent power: about whose birth and death [fools only] speak, they who of Brahman tell, Him everlasting call."

Again, Hume gives:

"I know this mighty Person (Parusha)

Of the colour of the sun, beyond darkness.

Only by knowing Him does one pass over death.

There is no other path for going there."

Whereas Mead translates:

"I know this mighty Man, sun-like, beyond the darkness:

Him [and Him] only knowing one reaches over death."



no other path [at all] is there to go."

And so it is right through all the thirteen Upanishads.

Nevertheless, Professor Hume's work is a splendid contribution. One valuable portion is the Bibliography at the end, where he mentions all the translations of the Upanishads which have appeared in any language. This is useful for scholars. This work should be on the shelves of every one who loves the Upanishads, particularly if he desires to "check up" other translations with the original.

C. J.

*Where Theosophy and Science Meet: a Stimulus to Modern Thought*, edited by Professor D. D. Kanga. Second Edition, Vol. 1, Adyar Library Association, Adyar, price Rs. 0

This is the first of the two volumes of the Second Edition of this well known and useful work, which was originally published in 1934-35 in four volumes, and for which the Editor was awarded in 1939 the Sahas Nishan Medal for the contribution it made to Theosophical thought. The first volume contains the two parts, *Nature: From Matter to Mind* and *Man: From Atom to Man*. Each article stands by itself, although some contain in other articles the writers of the manuscripts being

all noted members of the Theosophical Society. The task of enlarging, recasting, revising and bringing the matter up to date is though obviously a work of labor so far as the Editor is concerned must nevertheless have entailed much time and concentrated effort, especially when it is considered how much has happened in the world generally and in science particularly during the ten years that have passed since it was first issued. It should prove just as helpful today as it was then in showing that Theosophy is a dynamic philosophy which can awaken the masses to an understanding that man is primarily a divine being, an integrated whole, with its balanced view of life and its own technique for living "where only whole men can save the world today".

H. A. H.

*The Social Services* by H. A. H. Wickwar, The Duxley House, price 10s. 6d.

This history of the British social services might at first glance be thought dull, banal as it is in reports and statistics but it is full of human interest.

The first chapters trace the development which the Poor Law has taken since the middle of the last century. The second of which the subject is that "it has been a long time since we have seen the Poor Law as it is today".

Education is considered at some length, the high-lights being the introduction of free elementary education in 1918 and of free secondary education in 1944.

Rather an unusual definition of education is "the focussing of influences conducive to the development of a bigger standard of thought or action". The Theosophist would agree with this and with the further statement that there is no reason why education should stop short at any definite age.

Subjects dealt with include public health, home and community, the birth-rate, crime and employment. One would like to see a similar study of what has been done in other countries. There are some references to Europe and the United States, but none to the East. What, for instance, is the economic effect on the social services of the joint family system of India?

This book is essentially a reference book and is well documented. It should be studied by all who wish to know what has been done in England and what remains to be done.

Much progress has been made towards the *Social Service State* but the authors conclude that Social Service is not enough. For stability the state must become part of a world community. E. W. P.

*The Scheme of Things*, by Robert N. Kotzé, Andrew Dakers Ltd., pp. 159, price 10s. 6d.

A confession of faith, which the book practically and avowedly is, lends itself to all kinds of criticism. But as the author says, in his last chapter, the book is not intended for the intellectual consumption of crass materialists but for the religionists all the world over, especially Christians of the orthodox kind. His own conversion from a materialistic agnostic to a spiritual gnostic helped him to reason out the scheme of things, a structure in which to fit in the facts of modern science. His appeal is direct to the student that the argument of the book should receive due consideration.

The problems the book covers range over a wide field—from the highest spiritual concept of the Absolute to the very mundane earth. The strongly entrenched position of the materialist thinker on spiritual topics is cleverly undermined, and the dogmatic assertions of the religionists, specially of the followers of Christianity, are boldly questioned in such serious topics as God, the Cosmos, Creation, the human Soul and its destiny. Refreshingly new answers are sought to be given to these age-old searchings in the light of modern scientific knowledge illumined by the wisdom of the East.

The master-key that is used to unlock and explain the secrets of the cosmic structure is Evolution. The author is one more thinker who confirms the age-old conception that creation is the ever-growing. The Absolute, ever eluding the mind of man, with the immensity of space as its field of operation and timeless activity, stands behind and apart from man and his solar system. The spectre of complete extinction and total annihilation of our solar system is made to vanish, and in its place the author sees the fruition of one system to be a company of human beings made perfect which, as God, takes charge of another system just starting on its career of development. In this philosophy, Creator has no place, creation is not merely a fiat gone forth as a mandate. Likewise the birth of a human soul is not a special act of creation but an emergence from the group souls of animals as a result of the law of evolution. The destiny of man on earth is not the fading away of human personality after death, nor is it some kind of absorption or union with God, nor a happy summerland where the soul lives for all time, but a glorious fulfilment and flowering of the individual through many incarnations into a Perfect Being who shares a full share with others of his own kind in carrying on the

evolution of a fresh solar system. The author has boldly tackled the problem of evil on earth and the question very often asked, What is the moral? A non-religious argument couched in persuasive words, cogent and logical for the betterment of human life, ends with T. H. Huxley's ideal of a perfectly educated individual:

"That man I think has had liberal education who has been trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a logic engine with all its parts of equal strength and in smooth working order, ready like a steam engine, to be turned to any kind of work and spin the gossamers as well as forge the anchors of the world; whose mind is stored with knowledge of the great and fundamental truths of Nature and of the laws of her operations; and who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; and who has learnt to love all beauty whether of nature or of art, to hate all villainy and to respect others as himself."

This is a thought-provoking book, dealing with vital problems of living.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1950

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

### *Adyar*

October 1st, Dr. Besant's birthday, was celebrated by a large meeting in Headquarters Hall with the President, Mr. C. Jinarajadasa, in the chair. After the usual Prayers of the Religions and a song composed in Sanskrit by the Director of the Adyar Library, Dr. G. Srinivasa Murthi, speeches were delivered by Srimati Rukmini Devi, Mr. N. Sri Ram and the President. At the close of the meeting another song in Tamil by Kalakshetra students was sung, and members placed offerings of flowers before the bust of Dr. Besant in the room she used to occupy, which is now a Shrine.

Later, a gift of food was distributed to the children of the Olcott Harijan Free School in remembrance of Dr. Besant.

officially inaugurated on the afternoon of October 1st, when the President, Mr. C. Jinarajadasa, addressed the students. Both his addresses—of 1949 and 1950—are ready as a pamphlet. Though several students were not able to be present for the opening owing to late arrival from overseas, by the end of October the number attending the sessions was 22. Several others are still expected to arrive.

As last year the School meets in the spacious Olcott Gardens Bungalow on the ocean front. Mr. N. Sri Ram leads the morning sessions and Mr. C. R. Groves continues as Director of Studies. The President addresses the School every Friday morning. Once a week there is an afternoon lecture open to all residents of Adyar.

### *Indonesia*

#### *The School of the Wisdom*

The second session, 1950-51, of the School of the Wisdom was

The National Convention was opened on September 2nd by the

Acting General Secretary, Mr. J. A. H. van Leeuwen, about 100 members from various parts of the Section being present. There were a few Dutch members, a number of Chinese and a majority of Indonesians. At the business meeting Bro. Soemardjo was elected as the new National President. In the evening Mr. van Leeuwen gave a public lecture in Dutch and Indonesian, the hall being packed. It was a very fine and successful Convention inaugurating a new era for the Society in Indonesia. This was the first Convention held there since the war.

The importance of the Convention lay in the handing over the guidance of this Section from European hands into Indonesian hands, this being a reflection of the changed conditions in the country, which has now achieved its political freedom and sovereignty.

The name of this Section, which was previously that of the Netherlands Indies, has now been changed to *Perhimpunan Theosofi Tjambang Indonesia*.

In his annual report Mr. van Leeuwen states that the year ending 30th September closed with nine Lodges and two Centres as against seven Lodges and one in the previous year. The stands at 220, an increase of 81. The withdrawal of

European members from the country owing to the changed conditions in this country, has created many difficulties in some Lodges. Other Lodges, strengthened by the re-admission of old Indonesian members, are flourishing, especially in Semarang.

In Djakarta and Bandung a course of twelve public lectures on the philosophy of the *Bhagavad Gita* has been conducted by Bro. A. J. H. van Leeuwen, drawing many interested people. The so-called monthly *Theosophie*, issued by the Lodge in Djakarta, is continuing to be successful.

### *United States of America*

Mr. James S. Perkins, General Secretary of the Section, in his report for the year ending 30th September 1950, states that the highpoint of the year's activities, the 64th Annual Convention and Summer Sessions, were all held at the National Headquarters at Olcott, Wheaton. The sessions opened with a Workers' Conference of 129 registered guests, and this was followed by a Convention from July 8 to 12 with 223 delegates. After this there was a Summer School with 176 in attendance. Honoured guests from Africa were the Vice-President, Mr. Sidney A. Cook, and Mrs. Joseph Cook. The theme chosen for the

convention was *Brotherhood, Be-  
ne as Above*, and that for the  
summer School *From the Science,  
the Art of Brotherhood*.

During the year 4 new Lodges  
are been formed and 2 inactive  
lodges revived. There are now  
13 Lodges in the Section and  
233 members. The special activ-  
ity of the Spotlight campaign has  
continued and during the four  
years since its inception 22 Lodges  
are been formed. During the  
past year it has been responsible  
for 90 new members, 3 new Lodges  
and one study group.

In the field work two new  
lecturers were introduced, the  
National Secretary, Miss Ann Kerr,  
and Mr. Seymour Ballard. In  
addition the National President,  
Mr. James S. Perkins, and Mrs.  
Perkins visited some of the Feder-  
ations, as also the National Vice  
President, Mr. F. Norman Pearson.  
E. Selby A. Cook and Mrs. Cook  
have made an extensive tour from  
June to October. In June they  
were received in the Middle At-  
lantic Federation in Philadelphia,  
following which they attended the  
One Federation Convention in  
Cincinnati and visited the Detroit  
Lodge before Convention. After  
the sessions they visited various  
parts of the Section, going north  
to Canada and through the central  
part of the country as far south  
as San Antonio, Texas. Early in

September they commenced a tour  
of the West and visited various  
Lodges and Federations ending  
their trip in Seattle from which  
place they were due to sail for  
India on October 20th.

During the year the Theosoph-  
ical Press distributed 53,000 pamph-  
lets. The leaflet *Discovery* con-  
tinues to be in demand by Lodges  
and during the year about 100,000  
copies were printed and sent to  
69 Lodges. The Department of  
Information was the means of  
attracting 69 new members to the  
Society, a new record. The Depart-  
ment contacted 1,854 enquirers,  
distributed 21,340 leaflets, and  
handled study courses. An out-  
standing achievement has been  
the Veterans Administration Pro-  
ject, books and pamphlets being  
placed in 69 Veterans' Adminis-  
tration Hospitals and Centre Libraries  
throughout the country. The To  
Those Who Mourn Club continues  
its good work and distributed  
13,400 pamphlets during the year.

The Theosophical Book Asso-  
ciation for the Blind Inc added  
64 new readers for the Braille  
magazine on Theosophy and 16  
new libraries were added to the  
reading list. 12 new volumes  
are being added to the collection  
of Theosophical books now avail-  
able to the blind. The Theosoph-  
ical Book Co. has also contributed  
500 libraries and placed 2,222



The Northern Sections of the European Federation held a joint Summer School at Gammel Praestegaard in Denmark under the leadership of Mr. and Mrs. Ransom. About 100 members attended including the General Secretaries of Finland, Denmark, Sweden and England and members from Germany and Holland. The general theme of the School was *Their World and Ours* and many fine lectures were given by various speakers. A report received states: "The warm friendliness and the natural gaiety of Scandinavian members, the deep spiritual unity of the group, and the real beauty and peace of Gammel Praestegaard gave the School an unforgettable joy and inspiration." Thanks were accorded especially to those Swedish members whose generosity had made the visit of German members possible, and to Mr. Jorgen Winde who was host for all the guests. The work of the Northern Sections was strengthened and re-vitalized by this memorable Summer School.

Many countries were represented at the gathering of Theosophists and Young Theosophists at the meetings arranged at Huizen to celebrate the Silver Jubilee of the Centre. A cable of greetings was sent to the President from the 100 members gathered there. A special message was also sent from the Eu-

ropean Conference of Young Theosophists held at Huizen in August.

The Council of the Theosophical Society in Europe held its meetings in Arnheim in August. Besides the official delegates, a few key-workers were invited, together with a number of representatives of the European Young Theosophists and students from the Dutch Universities, who took an active part in the open meetings and discussions. A happy spirit pervaded the gathering and some fruitful discussions were held on the work of the Society. Mr. J. E. van Dissel was re-elected as the General Secretary.

### Canada

The position in this Section remains much the same as last year, the membership standing at 872. The Section welcomed the Vice-President, Mr. Sidney A. Cook, who with Mrs. Cook visited Montreal and Toronto and later Vancouver and Calgary. Their visits were much appreciated. Mr. G. I. Kinman, a member of the Executive, has made a tour of the central and western Lodges, which has been most helpful.

The Section magazine, *The Canadian Theosophist*, the General Secretary reports, is in a flourishing condition, and the Editor is preparing a special issue to celebrate the 75th Anniversary of the Society. In Hamilton the





# THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

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Vice-President: Sidney A. Cook. Treasurer: G. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

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compiled from Notes and Writings of N. Sri Ram

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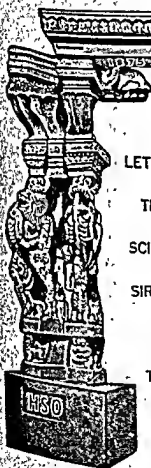
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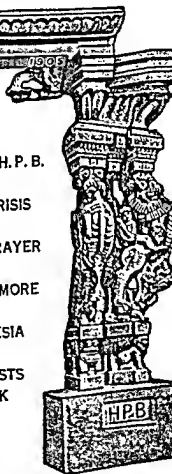
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# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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## THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its  
Official Notices appearing in "The Supplement".*

It is customary for heads of States on certain official occasions to bring in the name of God. But one gets the impression that it is somewhat formal and merely the carrying out of an ancient custom. One of the most striking of these

God and the  
Nations

customs was what was regularly observed by each Emperor of China who, since he considered he was responsible to God for the welfare of his people, went on a certain night each year to pray at the Temple of Heaven. The thought of Divinity is described by the one word "Heaven," and there is no idea of any personal individuality where the divine is concerned. The ceremony took place about the winter solstice, and at that time the weather in Peking is varying zero. The Temple consists of three rings of circular platforms, all open to the air. The Emperor went at night and remained kneeling for several hours, praying.

One is reminded of something of the traditional link between God and the nation in a speech made by Queen Wilhelmina of the Netherlands at the State banquet at Buckingham Palace during her recent visit to the Royal Family. The speech proposing the health of the Queen by the

# THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely nonsectarian body of seekers after truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion, or to the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their study with others. Their bond of union is not the profession of a common belief, but a common aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They regard every religion as an expression of the Divine Wisdom and prefer its study to its condemnation and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening a gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, enabling man to know the Spirit as himself and the mind and body as its servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of Intelligence, as they are ever justified in the eyes of Intuition.

Members of the Theosophical Society study these truths, and Theosophy is their endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

## FREEDOM OF THOUGHT

*Resolution passed by the General Council of the Theosophical Society on December 23, 1924.*

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand for or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict disabilities. The Members of the General Council earnestly request every member of the Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression within the limits of courtesy and consideration for others.

Anyone who reads Dr. Besant's *Autobiography* will recall that before she entered the Theosophical Society, and after her days of Freethought and

Bernard Shaw

Radicalism, she was a convinced Socialist. She was one of the small group known as "Fabians," and with her usual enthusiasm she did much propaganda for Socialism. The following is what she wrote in her *Autobiography* about George Bernard Shaw :

"At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for 'aggravating' the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a 'loafer,' and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night after night in workmen's clubs; and that 'a loafer' was only as amiable way of describing himself because he did not carry a hod. Of course, I had to apologise for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having been entrapped into such a blunder."

She was publishing a small weekly at this time, called *Our Corner*, and she printed in it two of Shaw's little known novels: *The Irrational Knot* and *Love among the Artists*. When they were published in book form, in the preface of one of them Shaw says that Mrs. Besant published them and, of course, paid for them, not because she liked them but because it was a dodge on her part to help impecunious authors.

Later the Fabians organized the Charing Cross Parliament, in which there were two parties, where they debated with much vigour the "burning questions of the day".

King of England refers to her mother, the Queen of land, who took refuge in England for some time during the war, as did also Queen Juliana herself. But what noteworthy are the following words of Queen Juliana:

"The greatness of peoples are the facets of God's creation in the history of mankind. The strength that is given to in these times of an inscrutable destiny of peoples will certainly signify that you are imbued with the meaning of these times and also that this destiny cannot be understood by human will, but instead by yielding to the direction of God. A people which has such a royal couple for an example will certainly be worthy of it, because the sacred goodwill between the Crown and the will of the people can only exist and be maintained in this way."

I have already mentioned that the young Queen of Holland appears to have a strong sense of dedication to the task to which she has been called, and she has not been at all shy in referring to the highest of religious topics in her address. The Dutch nation has a strong blend of much hard-headedness and practical ability, with also, when they feel any religious emotion deeply, no inhibition in showing it publicly. It is well known that the topic of God in England is more or less barred in "polite" conversation.

The troublesome element in the belief of God and His relation to a particular people is that that people consider God is their patron and should support *them*, against all their enemies. This is characteristic of every nation which believes in God. But the attitude of the English in their belief to God has been well put by Gilbert K. Chesterton who "has just said very truly and forcibly that the one thing you must not assume in England is that God is something real, 'like a tiger'. If we keep a god at all, we keep Him as we keep a watch-dog; he may bite everybody else—but indeed that is what he is for—but he must not bite us."

In this issue appears an article of mine, gathering all the data that I could concerning Tibet. But after the article was set up, a new turn of events has been announced by the papers, in the fact that the young Dalai Lama has assumed ruling powers. He was enthroned in 1940 as a boy of five. His minority has therefore ceased, and while he still has an Advisory Council, there are no more regents. This makes for a complete change of attitude among the Tibetans, who look upon the Dalai Lama as almost a manifestation of the Divine. Any attempt made by the Chinese invaders to curtail the exercise by him of his powers will immediately cause great resentment among the Tibetans. The Delhi correspondent of the *London Times* reports that the young Dalai Lama "already knows more of the Tibetan literature and scriptures than most of his instructors. He also knows a certain amount of English, enough to be able to listen to B.B.C. broadcasts and read simple magazines."

There is a graphic phrase, "Between the devil and the deep sea". It would seem at the moment that Theosophy is in some such position, but not in the slightest danger, since, as says the ancient maxim in the *Upanishads*, "Truth prevails, not un-Truth".

In February of this year Miss Sender, the representative of the American Federation of Labour, presented at a meeting of the United Nations Economic and Social Council at Geneva photostatic documents of the Bolshevik Government, mentioning who were to be arrested by the Soviet Security Police and sent to forced labour camps in the interior. These persons are mentioned in the list of "prominent members of anti-Communist parties," and among these are included "mystics, such as Freemasons and Theosophists".

Jornit and Com-  
munist attacks on  
Theosophy



The Socialist party defeated a Labour Government and took the reins of office. Shaw was the President of the Government Local Board, and Mrs. Besant Home Secretary and both introduced various drastic measures of reform.

We have at Adyar three of Shaw's works, presented with autographs to Dr. Besant: *Widowers' Houses*, "To Annie Besant from G. Bernard Shaw, May 1893"; *The Intelligent Woman's Guide to Socialism and Capitalism*, autographed "To Annie Besant from Bernard Shaw, 23 June 1928"; and *St. Joan*, "To Annie Besant from Bernard Shaw with his love, 20th June 1924".

Shaw has mentioned that he was surprised that nobody had recognized Mrs. Besant in the character Raina in his play "The Chocolate Soldier". Raina, though a servant-maid, is intensely proud; perhaps it is to this pride Shaw refers, for in her *Autobiography* Dr. Besant mentions herself as having "sensitive pride," and later as "proud as Lucifer" in the troublous beginnings of her married life.

\* \* \* \*

In the last issue of this magazine I referred incidentally to the fact that India had not made any contribution to the U. N. O. forces in Korea. A few days after, on November 8th, the following announcement was made from Delhi:

"India's contribution of a Field Ambulance Unit to the United Nations forces in Korea, sailed from Calcutta in a U.N.O. ship early this morning, the Defence Ministry announced. The unit, 60 Field Ambulance of the Army Medical Corps, is commanded by Lieut-Col. A. G. Rangaraj and consists of 17 officers, 9 N.C.O.s and 800 other ranks.

"It carries with it its own equipment and will operate in Korea under the orders of the U.N.O. Commander."

Constantly writers, especially novelists, in trying to describe temperament and mental make-up of a character,

Heredity

will state that he inherited it from his father or grandfather. It is certainly the

case that the laws of heredity, as mapped out through Mendelian investigations, show that heredity has a bearing where all organisms are concerned. It is known that the shape of the nose, and certain other physical features, such as whether an individual has an extra thumb on his hands or an extra toe on his feet, follow certain lines of heredity, as marked out by Mendelism. It has been well established that night-blindness is one of these hereditary attributes.

The most curious is haemophilia, or "bleeding," in which the blood after a wound does not coagulate, as happens in the case of normal people. This disease is transmitted through the female to her children but affects only the males and even to male grandchildren. But it is the females only who transmit the disease. The most outstanding cases of "bleeders" were the only son of the last Czar, and the eldest son and heir of Alfonso, the last King of Spain. Both these derived their congenital defect through the heredity from a member of the royal family of England.

But there is nothing to substantiate the idea that any mental or moral attribute is ever transmitted by heredity. It is true that environment has a strong influence, so that if a child is born with an aptitude for music, it can be fostered quickly if the family is a musical one. But all attributes, mental and moral, whether for good or for bad, are now known as being something individual to the person and not a matter of descent from any ancestor. This matter was explained at the last meeting of the British Association, where in one address the lecturer instanced the case of a girl whose parents were incapable; but the girl manifested executive ability and directed the family.

It is an old story that the Roman Catholic Church has always denounced Theosophy. During my two tours 1928-29 and in 1938-39 of South and Central America, Mexico, Cuba and Puerto Rico, in every place the Catholic priests warned their congregations not to attend my lectures. In 1929 in Lima, Peru, after I had delivered four public lectures, the Archbishop of Lima published in all the newspapers which appeared the morning of my fifth and last lecture a denunciation of my lectures, threatening to excommunicate all who might attend. Naturally, this pronouncement gave me publicity which I could not otherwise have obtained, even for hundreds of dollars. That night the theatre was packed, and at the conclusion of my lecture I was taken in procession by the public. But when ten years later I applied for a visa to visit Peru, it was refused.

At Asuncion, Paraguay, in 1933, half an hour after the conclusion of my lecture "The Nature of the Christ," which was broadcast, the Catholic broadcast came out with an address which had been carefully prepared from collected statements of Dr. Besant, which seemed violently to contradict what I had said.

The latest expression of this hostility is a campaign by the Catholics against the Theosophists in Vienna, which lasted one whole week. There is no point in quoting from a pamphlet of 85 pages issued by the Jesuit priest, George Bielmair, S. J. He terms Theosophy "'Neo-Gnosticism," which on the whole is a correct description, though the reverend father means to damn Theosophy by the label.

All this is a testimony to the fact that the Roman Catholic Church has realized that in Theosophy there is a most logical and idealistic presentation which arrests the attention of serious thinkers. In some ways, the more attacks made the fuller will be the realization, even by the most bigoted Catholic, that there is something called Theosophy.

## LETTERS OF H.P.B.

(Concluded from p. 90)

February 21, 1880

I RECEIVED your letter Nadezhda Andreewna, it always brings me joy; this time I was also embittered and somewhat angry. My house is full of disorder, that's why I am writing in a hurry. Miss Hume, the daughter of the Lt. Governor of Punjab, is my guest since 3 days. I am bored with her to the utmost possibility. She is leaving today for London. She came especially to be initiated into the signs and the secret word, as she joined the Theos. Society 10 months ago. Yesterday night there was a very impressive ceremony, with all the staff of officials, presidents, secretaries, librarians and fellow-members. Only there were no neophytes. Miss Hume, Honourable Scott Ross, engineer, a Parsi, worshipper of the fire, Dewan (Prime Minister) of the Maharajah of Holkar (idol worshipper) and a poor Hindu merchant from Bombay. Don't lose patience. This description has its purpose.

You see 5 different diametrically opposed personalities. Different socially, religiously, nationally and in their social status.

After the *initiation* Miss Hume, a proud lady who lived for 10 years in India, and according to her own statement has never touched the hand of any *native*, was the first to shake hands with the poor Hindu merchant, touching his cup and calling him *brother*. The idol worshipper,

Referring to the present Editor, who has learned several languages and appears to have an aptitude for learning languages, it may be mentioned that none of his parents, grandparents or any ancestor of whom there is any record ever knew more than one language. Of course, when one grasps the idea of Reincarnation, one realizes at once that a child is only the continuation of an individual who ended an incarnation some centuries previously. Certainly the individual in his reincarnation may not show at once all the mental and moral gifts which he had when he finished his last incarnation. Indeed it may be that if there is not the right hereditary descent purely on the physical side, certain attributes may be almost completely hindered from manifestation. For instance, if a mathematician were to be born in a family where there were in the germ cells of the parents a "gene" that favours a mathematical brain, the gift for mathematics will have to lie abeyant for that life, except that the individual will feel a strong leaning towards mathematics, but will feel frustrated when trying to learn mathematics. This is the case of the writer.

In the few instances of reincarnations examined by clairvoyance it appears that the Ego on the higher mental plane, who may be described as many-dimensional, does not necessarily intend in each successive incarnation to develop the attributes which he had begun in an incarnation that is completed. He may determine to suspend a particular attribute in favour of developing another which he considers necessary for his work in that incarnation or in a far-off future.

In the case of musical prodigies, where the soul of the child is a great musician, as was the case of Beethoven, Mozart and Bach, the musical environment of the family fosters a rapid development of the innate musical gifts brought over from previous incarnations.

O. JINARAJADASA.

4. If we, it means the Society, in which not the Christian but the "heathen" element is predominant, see its goal in loving wholeheartedly "like ourselves," all, not only our friends—for this is practised "even among the heathens" . . . but even our enemies—Elis. Aleks. in hating Theosophists is behaving not according to Christ's teachings but on the contrary against the spirit of Christ.

Then in *Isis* there is no one word against Christ, nothing save the greatest respect, reverence and worship. I have copied some sentences, and one of them in the 2nd Volume, page 575, lines 13-20, says the following: "Why, then, could not the Christians too show their reverence to Jesus of Nazareth as to a personality a thousand times higher, nobler, morally more lofty and great than Mahomet, Krishna, Buddha, etc., etc., by following his example and his teaching rather than worshipping him as God in a blind and fruitless faith, which makes of him an idol, just like some buddhists who limit their buddhism to the turning of the wheel of the law?"

This phrase embraces all the essence of what I am saying about Jesus in *Isis*. In the same spirit is all that concerns him. Is this "ridiculing" or "attacking"?

That is one; now the second. One year and a half ago you wrote to me asking me to stop all religious polemics in our correspondence. I have stopped it. I understood that you were right and I was wrong, just as you would be wrong in praising Christianity before a pious sincere buddhist or mahommedan, belittling his own faith. I have not mentioned any more, even with one word, in our correspondence the differences of our convictions. You are sincere in your warm belief. I believe as sincerely and eagerly. You believe in one thing and I in another. Five

a real fanatic only three months ago, who regarded every touch of a foreigner as polluting, calls brothers a fire worshipper and a merchant who lost the privilege of his caste because of his reformatory teodeocies, *take with them*, which is a great sin in the eyes of brahmins. Miss Hume, Christian follower of Swedenborg and S. Ross also a Christian. Not long ago we had an initiation of a Mahomedan priest.

I am writing by the same mail to London to the President of the London Society (D. G. Wyld) about Aloks. To Moscow about his address or speech to Theosophists on the first January 1880; before 2,000 Theosophists he delivered his Inaugural address. If a profane Christian can find in his address one word against Christ or Christianity—let my head be cut off. And praising Christ *not as an incarnation of God* but an embodiment of all godlike qualities. Dr. Wyld is a unitarian and does not believe in the Trinity, but he presents his Theosophists Christ as the greatest and most divine example.

All this proves the following:

1. The Theos. Soc. is *not* anti-christian.
2. Its members belong to all possible denominations and nationalities; *all* cannot be christians, but from christian members it is *not* demanded to leave their faith in Christ even as God.
3. The chief object of the Society—the universal brotherhood and justice done to every religion—every faith, whatever it may be, if it is sincere—and a fight to the last breath with **HYPOCRISY**. It is in the struggle with the same that Christ died and his teaching was chiefly directed against it.

which is under the rule of *Him* who was never known even by the greatest of devotees and will never be known on this earth. If Christ is really God, he sees that I do not regard myself in the least as sinless—thus he will not punish me but rather will approve my sincerity and integrity, for the all-seeing Eye must see that my only fault is in the fact that I am unable to be *hypocritical*. And if Jesus is not God, as he himself taught us—when he said, "Why do you call me good, only God is good and great" (forgive me if I do not remember the exact words), showing in these words that he never regarded himself as God—then too nothing wrong is committed by me.

I desire with all my soul not to part with you and my dearest ones in religious matters, but what to do if such a difficulty arises. It is *beyond my will* and control. Our late grandmother hated apples, even their smell made her faint. Yet she did not hate those who liked apples, just as you do not condemn her for this idiosyncrasy. This comparison may be inadequate. I do not find for the moment a better one. I cannot compel myself to believe in the *divinity* of Jesus, as you all believe in it, just as I could not induce myself to believe in the divinity of Krishna (in which Hindus are believing as earnestly and sincerely as the Christians in Christ). They are not more stupid nor more hypocritical than Christians, they believe because it is their nature to believe and when the belief in Krishna will be extinguished they will cease to believe in anything. Only, remember my words, out of those very few who join Christianity after having lost their faith in Krishna, no one believes in Christ, they are only pharisees, hypocrites. I think I have said all, and what I forget you will understand yourself.

I hope that you will show this letter to uncle and explain the situation and you will not accuse me any more



years ago I would have answered your letter assuring that I believe in the same things as you do, and I would have lied and pretended; it would be *hypocrisy*.

I am not opposing Christ or Jesus (nor any of brethren). I am not against the *true* Christianity, against the western *false* Christianity, called by one member of the higher Section of the Theos. Society: "A Christian," in the *Blackwood Magazine* (an old and more orthodox journal in London) in which he writes under the pen-name, "A Turkish Effendi".<sup>1</sup> In this<sup>1</sup> he also calls the teachings of Christ *the greatest, purest and most noble* and the *false-Christianity* of the West (Catholicism and Protestantism included) he attacks violently just like myself in *Isis* did.

And if I do not believe in Christ as the *only* one identical with God, this, Nadezhda Andr., is not my fault. This could be called *my* fault as much as the fact of me suddenly becoming deaf or blind or according to me acquiring clear vision.

Some time ago I may have believed in Jesus, but I didn't believe in God, and now, when I ceased to believe in Christ I begin to *believe* in God, it is in no way worse I think. If I believe a little more than before in the supreme perfection of his teaching and his own holiness and I am trying to follow him to the best of my poor ability in the name of the Invisible Great God, whom he called the Father of us all, and I only *cannot* believe in his divinity and oneness with God, I do not risk anything when I shall leave for ever this world's ignorant judgment to stand before the great judgment of the law of readjustment.

<sup>1</sup> "Effendi," it is an ADEPT—a Yogi like St. Germain was and Cagliostro; we are publishing his articles in THE THEOSOPHIST.

<sup>2</sup> This article has appeared quite recently and was a great sensation in the literary world.

# TIBET IN CRISIS

By C. JINARAJADĀSA

WRITING concerning Tibet to-day I shall be blending historical material gathered from books, and material of quite another kind, concerning which I can only say, as do the words prefacing all the sermons of the Lord Buddha, *Evam me sutam*, "Thus I have heard".

In the *Letters* from the Adepts who gave certain teachings from 1880 to 1884 to Mr. A. P. Sinnett, Mr. A. O. Hume and others, two of the Adept Teachers, Mahātma Morya and Mahātma Koot Hoomi, were then living in Tibet. A third Adept called the Mahā Chohan is also mentioned as living there. In *The Mahatma Letters to A. P. Sinnett* there are three references to Tibet. Writing in October 1880, Mahātma Koot Hoomi said:

"A crisis, in a certain sense, is upon us now, and must be met. I might say two crises—one, the Society's, the other for Tibet. For, I may tell you in confidence, that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese War. If she does not succeed it will be due to us; and herein, at least we will deserve your gratitude." (*Letter 4*)

The second reference, written the following November, is as follows:

"There is a distinct group or section in our fraternity who attend to our casual and very rare accessions of another race and blood, and who brought across the threshold Captain Remington and two other Englishmen during this century."

(*Letter 5*)

of *abusing Christ*, which I have never done, nor am I doing. But against the vile, the bloodthirsty liars and hypocrites protestants as well as catholics, I will fight to my death. The most noble, the most ideal human type of Jesus they have changed into a bloodthirsty, vehement, unreasonable Jehovah who is not worthy to stand even besides the repelling Brahma.

"I believe in *One God*, in the Soul immortal and immutable Law of readjustment. Amen."

Do send me my Russian Gospel with grandmother's portrait, which I forgot with you.

Greetings and "I how very low". Have you received the packet?

Kiss all if you allow

HELD

An eminent predecessor in this chair [Tyndall] declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which was in ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life". I should prefer to reverse the apophthegm, and say that in life I see the promise and potency of all forms of matter.

*Sir William Crookes to the British Association, Bristol, 1874*

in one of His letters was usually pronounced in Tibet as Kethoom-bā. He mentioned that the name "Koot Hoomi" is not His personal name, but the "Thibetan mystic name" (presumably that of His sect) which He permitted H.P.B. to communicate to Mr. Sinnett. (*Letter 28*)

As the *Mahatma Letters* mention, this Adept was instructed by His superiors at one period to enter into a trance during three months (*Letters 28 and 29*). The period was advanced somewhat, in order that when He returned from Nirvāṇa He might take part in certain temple ceremonies. As Mahātma Koot Hoomi has mentioned elsewhere that He is a Buddhist monk, the ceremonies referred to were on the occasion of the New Year at the Buddhist monastery of Shigatse, for the Adept lived near Shigatse.

The reformation of Tsong-kā-pā created all the several sects known as Gelug-pā, "the virtuous sect". They wore yellow hats. The most fundamental reform was that forbidding lamas to marry, and another reform was that they had to be vegetarians. It appears also that Tsong-kā-pā originated the congregational Buddhist worship which takes place in the great temples.

Tibet had been conquered by the famous Mongol ruler Genghiz Khan, who after examining through their representatives several faiths, including Christianity, ultimately fixed upon Lamaism as having "more in common with the Shamanist faith already prevalent in China and Mongolia, than had Confucianism, Muhammadanism or Christianity".<sup>1</sup>

Khubilai Khan, a successor, recognized the Lama of Sakya as head of the Lamaist church, and this Lama was made the ruler in Tibet, owing allegiance to the Mongol emperor. In later times this is the Dalai Lama of Lhasa.

Little is known concerning the beginning of the famous monastery at Shigatse, west of Lhasa, but due evidently

<sup>1</sup> *The Buddhism of Tibet*, by L. A. Waddell, p. 57.

Two Englishmen who entered Tibet were Thomas Manning in 1812 and William Moorcott about 1824. Earl as emissary of the East India Company, George Bogle, went to Shigatse in 1774.

The third reference, written the same year, states :

"We have to take measures for effectually protecting our country and vindicating the spiritual authority of our Pious King. Perhaps, never, since the invasion of Alexander and his Greek legions have so many Europeans stood together under arms so near to our frontiers as they do now." (*Letter 106*)

A famous teacher of the Northern School of Buddhism was Nāgārjuna, who lived in the third century A.D. His teaching emphasized *Becoming*, in contrast to *Being*, which was characteristic of Hindu philosophy. Buddhism entered Tibet with his teachings of the Northern School about the ninth century A.D. Occult tradition says that he was the Mahātma Koot Hoomi, who in Greece had been Pythagoras.

There already existed certain animistic cults among the people. The priests of this cult are called Bön-pa ("pā" signifying sect). At the time, Tantrik teachings were prevalent in India and seem to have been blended with the teachings that were taken to Tibet by Buddhist missionaries. The priests of this sect wore black hats, and they were married, and the drinking of intoxicants was usual, as it was not forbidden. One variant of this sect wore red hats, and were called Dug-pā.

About the fifteenth century there arose the great Buddhist reformer called Tsong-kā-pā. Occult tradition says that this personality was the Bodhisattva Maitreya, who on occasions, as they arose, occupied the body of a pupil for the purpose of a work to be done. At this time there seems to have existed a sect called Rab-dam-pā. This word is interesting because one later variant of it is Koot-Hoom-pā, which word Mahātma Koot Hoomi says

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<sup>1</sup> *The Buddhism of Tibet*, by L. A. Waddell p. 27.

to certain arrangements, to be mentioned presently, Shigatse became specially sacred for the sanctity of its Head Abbot, who is called Panchen Lama, also Tashi or Tesbu Lama. The Dalai Lama is called *Gyalwa Rimpoche*—"Great Gem of Majesty," and the Panchen Lama, *Panchen Rimpoche*—"Great Gem of Learning".

All works concerning Tibet are united in saying that the people believe that the Panchen Lama of Shigatse is spiritually far superior to the Dalai Lama. The Dalai Lama, as the temporal head, naturally is always surrounded by a Council, and there is always much secret plotting and intrigue. Until the British Expedition in 1904, China has always had a representative at Lhasa called the Amban. In the long lists of Dalai Lamas, many died before they came to their majority, and the gossip among the people was that the Chinese representative arranged to poison the young Dalai Lamas, since that would create another minority, during which China could assert more influence.

Once more, occult tradition has stated that about 1850 Mahatma Koot Hoomi was tutor to the Panchen Lama. Many dissensions arose between Shigatse and Lhasa, owing to the Dalai Lama trying to exercise power over the Panchen Lama. Finally the Panchen Lama left Tibet for Mongolia, where the Mongols profess Buddhism. He was alive in 1894, but several years after he died on his return journey to Shigatse. There was then an interregnum in the succession of the Panchen Lama. It appears that the Chinese Government has "found" his reincarnation in Mongolia.

Again, occult tradition says that when Tsong Khapa, the founder of his reforms, he instituted an arrangement whereby the chief pupils of the Adepts, who volunteered to work, should incarnate in successive births as the Dalai Lama and the Panchen Lama. But this scheme was abandoned after a certain time, and the Panchen Lama

mentioned above (the original first Panchen Lama reincarnated), ended this arrangement with his death. The arrangement ended also at the death of the Dalai Lama prior to the Dalai Lama who began a *rapprochement* with Russia. This Dalai Lama, the predecessor of the present 14th Dalai Lama, sent an emissary to Russia with presents for the Czar. The British knew of this and of the danger to India should Russian influence begin to be exercised at Lhasa. Friction arose between the British Government and Lhasa over various matters, largely dealing with the commercial relations which had already been arranged by agreement. Finally the British Government thought it necessary to send a military expedition into Tibet under the command of Colonel Francis Younghusband. It met with resistance from large numbers of lamas, who believed that because of various charms given to them they would never be killed by bullets. Naturally bullets proved superior to charms, and hundreds of lamas were shot down. The expedition entered Lhasa, but before it arrived the Dalai Lama fled northwards. However, his Council remained and a treaty was made between Tibet and Britain. This provided for the establishment of a British commercial agent, with a police guard at Gyantse. Also a certain number of young Tibetans were to be sent to England to be trained, particularly in administration methods, engineering, etc. This scheme failed, since after their return to Tibet they were given unimportant posts by the Lhasa Council and were unable to serve in developing their country. However, a telegraphic line was established between Darjeeling and Lhasa.

Sometime after the period at which these arrangements had been made, the Dalai Lama returned to Lhasa; he was later formally invited by the British Government to visit India, as India's guest. This he did and visited with his



following several places of Buddhist pilgrimage, including Hailu Gya.

The Tibetans believe that not only do the Dalai Lamas reincarnate immediately after death in bodies of children, but also that the heads of several of the monasteries do so. Some of these monasteries have a monk population of about six thousand, and all these are supported by the income of the lands owned by the monasteries and by gifts of the people.

One interesting and unexpected scheme in the Tibetan religious organisation is that of a woman lama as the head of one monastery. In her monastery there are no nuns but only a small number of monks. She is called Dor-je Pa-mo "the Thunderbolt Sow," and she is reputed to have the power of transforming herself into a sow. Sir Charles Bell, the British representative, visited her, and knowing Tibetan well, conversed with her and she allowed her assistant to take a photograph of her, which appears in his book *The People of Tibet*. In this work the author mentions the tradition about an Indian prince who renounced his kingdom and came to Tibet to become a monk. One wonders whether this is the Mahatma Morya.

In the *Mahatma Letters* there is mention several times of the "Venerable Chohan," who is described in one place as having a long beard. He is also spoken of as "the sternest of Hobligans". (Letter 8). He is also referred to as the Maha Chohan in a letter which Colonel Olcott received in his tent at Lahore in 1883, directly from the hands of Mahatma Koot Hoomi. The Maha Chohan is evidently a Hindu settled in Tibet, as it is mentioned that he was present in India soon after 1793, when Zamindaris (large landlords, with tenants) were established, and described by Mahatma Koot Hoomi as "the year of Lord Cornwallis's great political mistake." (Letter 82). This

*Letter* further says, "the Chnhan was then in India and was an eye-witness to the beginning of horrors".

It is only after India became free that this political mistake is being rectified, because laws have now been passed abolishing Zamindaris, and making the tenants responsible directly to the Government, and not to a Zamindar who, instead of acting merely as tax-collector, assumed the role of full owner of the land and largely exploited the tenants, giving nothing in return.

The question may well be asked why so many of the Adepts have chosen Tibet in which to reside, and so many are in Tibetan bodies, whose brains theoretically would not be as sensitive as Aryan brains. It has been mentioned that Tibet is at a high altitude, in many places over twelve thousand feet. This means pure, uncontaminated air, such as is not possible in populated cities or plains. Furthermore, the Adepts have the seclusion They need from the jangling vibrations of the world in order to work at their vast schemes for world-betterment.

All are agreed that Tibetans rarely wash (quite understandable with water nearly freezing and scanty fuel), except sometimes a mere wiping of the face. They live a very hard life, for the climate is extremely cold in winter time, yet all travellers are agreed that they are a very merry people. They are extremely religious and each household has its own altar where lights are kept burning, the oil being from the butter from yaks. There is an aristocracy that owns large properties, but they too are religious, and though lazy, are kind to their tenants. The whole atmosphere of Tibet is saturated with religion.

Reading the many books on Tibet, one gets the idea that it is not the Tibetan hierarchy that has closed the doors completely to travellers, but rather it is the suzerain China, who does not want any kind of diminution of its

power over Tibet. After the British Expedition, Tibetan sovereignty was recognized by Britain, but equally China undertook not to interfere in the administration of Tibet by the Dalai Lama and his Council. But one part of the agreement was that no one from India should be allowed to enter Tibet, with the single exception of authorized merchants or travellers as far as the trading post of Gyantse, but no further. Thus, in spite of a British military expedition entering Lhasa, the doors of Tibet were kept as tight as ever. It is therefore most likely, even if the present Chinese Government gains complete power over Tibetan affairs, that the gates into Tibet through the passes will be kept as closed as ever. We must presume, since the Adepts need isolation in order to continue their vast plans for humanity, that they do not mind which particular ruler administers the temporal affairs of Tibet, so long as Tibet is not exploited by western nations. This would be the swiftest thing to happen, because in many places gold is found in the river-beds, and there must be great deposits of gold in the mountains.

It may be asked why the Adepts desire isolation. For the same reason that in the United States an industrial magnate who may employ fifteen thousand workers does not live at the works, but in some building at a distance, perhaps on the thirtieth or fortieth floor. The few who are allowed by his secretaries to see him will find him in front of a large table not littered with papers, with two or three telephones beside him. He is surrounded, as it were, by a bodyguard that ensures his isolation, except when he wants to make an exception with regard to fellow-magnates who want to see him. It is apparent from the evidence of the *Letters* that the Adepts, though living in Tibet, were often "listening in" to conversations in Allahabad, Simla, Adyar and London.

C. JINARAJADASA

# MODERN PHYSICS AND AN OBJECTIVE WORLD

By D. JEFFREY WILLIAMS

"MIND," according to the late Sir Arthur Eddington, "is the first and most direct thing in our experience; all else is remote inference." Planck, another celebrated physicist, was once quoted as saying: "I regard consciousness as fundamental. I regard matter as derivative from consciousness."

These idealistic views—in the philosophical sense—have been and are pretty widely held by modern European physicists. They have a definite Berkeleyan flavour about them. It is the eminence of the physicists themselves that has given such great importance to their speculations in the realm of philosophy, though Dean Inge, in his *God and the Astronomers*, and Dr. C. E. M. Joad, in his *Philosophical Aspects of Modern Science*, have been very severe in their criticisms of these speculations. Joad suggests that the philosophic speculations of both Jeans and Eddington are, in fact, "on a much lower level than their scientific work, and any competent philosopher could, and many philosophers have subjected their views to damaging criticism".<sup>1</sup>

Modern physics, it is often claimed, allows elbow-room, if not living-room, to religion. What is really meant is that modern physics has cleared the boards of the theatre of a

<sup>1</sup> *Guide to Modern Thought*, by C. E. M. Joad.

great deal of rubbish, but it makes no contribution to the writing of the play. And it is the western religions, in main, that we have in mind when we talk of the removal of scientific obstructions to a so-called religious understanding of the universe. A purely spiritual view of the universe never needed such adventitious help.

Modern science seems to be in some danger of losing an objective material world! Perhaps I ought to have said an objective physical world, since modern scientists have apparently no conception of a material world outside a purely physical one. Their external physical world is becoming more and more tenuous and refined. The world of the atom seems to defeat their delicate instruments and means of observation. The elusive electron—and other tenuous particles—are extremely shy and extremely unpredictable, it seems. The scientists working in the field of physics are at the mercy of their instruments of observation in the sense that they are obviously limited by them, while they have so far been enormously helped by them.

May I quote a recent statement by Professor M. Born, F.R.S.: "The generation to which Einstein, Bohr, and I belong was taught that there exists an objective physical world, which unfolds itself according to immutable laws independent of us; we are watching this process as the audience watches a play in a theatre. Einstein still believes that this should be the relation between the scientific observer and his subject. Quantum mechanics, however, interprets the experience gained in atomic physics in a different way. We may compare the observer of a physical phenomenon not with the audience at a theatrical performance, but with that of a football game, where the act

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<sup>1</sup> From the Joule Memorial Lecture, read to the Manchester Literary and Philosophical Society, February 1950, and quoted in *Science News*, No. 17 (Penguin Books).

of watching, accompanied by applauding or hissing, has a marked influence on the speed and concentration of the players, and thus on what is watched. In fact, a better simile is life itself, where audience and actors are the same persons. It is the action of the experimentalist who designs the apparatus, that determines essential features of the observations. Hence there is no objectively existing situation, as was supposed to exist in classical physics. Not only Einstein, but also others who are not opposed to our interpretation of quantum mechanics, have said that under these circumstances there is no objectively existing external world, no sharp distinction between subject and object."

One breaks into the statement at this point in order to ask, rather bluntly perhaps, how can we be sure of that which is supposed to be observed when we are not sure of its objective existence? To what purpose the observation of that which is not observable in a strict sense? There is another objection. It is a condition of perception that there is an external something to be perceived. Consciousness implies limitation—a limitation imposed by a world external to it. Perception likewise assumes a world outside that is perceived. Otherwise there is no meaning in using the words "consciousness" or "perception".

Professor Born in the same paragraph continues, as if assailed by doubts as to what he had written up to this point: "There is some truth in it," he claims, referring to the doubt about there being no objectively existing external world, "but I do not consider this formulation very fortunate." He goes on: "For what do we mean by speaking of an objectively existing world? This is certainly a pre-scientific notion, never questioned by ordinary man. If he sees a dog, he sees a dog whether it sits beside him, jumps about, or runs away and disappears in the distance as a tiny spot. All these innumerable and vastly different

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sense impressions are united by an unconscious process in this mind to one conception *dog*, which remains the same dog under all these aspects. I propose to express this by saying that the mind constructs, by an unconscious process, invariants of perception, and that these are what the ordinary man calls real things. And I think that science does exactly the same, only on a different level of perception, namely, using all the magnifying devices which are the essence of observing and measuring."

The two statements do not entirely agree. In the one case there is a considerable doubt as to the existence of an objectively existing world, and in the other it is held that there is no *essential* other difference between the perception of the ordinary man and that of the scientist.

Professor Born further states that the "scientist must be a realist, he must accept his sense impressions as more than a hallucination, as messages from a real outer world". In that case, he is no different from an ordinary man who believes without question in an objectively existing external world. Perhaps the instinct of the ordinary man in this respect is more reliable.

It is sometimes believed that, because we do not know all about the movements of electrons within the atom, causality in the natural world breaks down. On this assumption an attempt has been made to make out a case for man's free will. Bertrand Russell on this point once made some pointed remarks in his book, *The Scientific Outlook*: "One of the most remarkable developments in religious apologetics in recent times is the attempt to rescue free will in man by means of ignorance as to the behaviour of atoms. . . . It is certainly not yet known with any certainty whether there are laws governing the behaviour of atoms in all respects, or whether the behaviour is in part random. . . . In the atom there are various possible states which do not merge

continuously into each other, but are separated by small gaps. An atom may hop from one of these states to another, and there are various different hops that it may make. At present no laws are known to decide which of the possible hops will take place on any given occasion, and it is suggested that the atom is not subject to laws at all in this respect, but has what might be called, by analogy, free will. "

Bertrand Russell continues: "It is false to say that the behaviour of the atom is known to be capricious, and it is also false to say the behaviour of the atom is known not to be capricious. Science has quite recently discovered that the atom is not subject to the laws of the older physics, and some physicists have somewhat rashly jumped to the conclusion that the atom is not subject to laws at all. . . . Haldington's view . . . is at the mercy of the experimental physicists, who may at any moment discover laws regulating the behaviour of individual atoms. It is very rash to erect a theological superstructure upon a piece of ignorance which may be only momentary. . . . Those who desire peace in the physical world seem to me to have failed to realize what this would involve. All inference in regard to the course of nature is causal, and if nature is not subject to causal laws such inference must fail. . . . The principle of causality may be true or may be false, but the person who finds the hypothesis of its falsity cheering is failing to realize the implications of his own theory. He usually maintains unchallenged all those causal laws which he finds convenient, as for example, that his food will nourish him and that his bank will honour his cheques so long as his account is in funds, while rejecting all those he finds inconvenient. This, however, is altogether too naive a procedure."

One stands in profound awe and admiration when thinking of the vast progress made by our modern physicists.

Laymen cannot possibly estimate the debt owed to them in many respects. It does not follow however that, because they are eminent in one field of science, therefore they must also be expert in the field of metaphysics and philosophy. Not only are modern physicists at the mercy of experimental physicists, as Bertrand Russell suggests; they may have to be—who knows—at the mercy of those with the requisite clairvoyant vision coupled with the necessities of the modern physicist.

It seems rather strange that in the Yoga of the East progress is made, from one standpoint, by making subjective worlds, one after the other, *objective*, until all the worlds in a manifested universe are objective to the supreme Yogi in a more perfect way even than the physical world is objective to us ordinary people. It is not by regarding the most refined reaches of physical matter as apparently partaking of a subjective world, either vaguely within or vaguely without one, that we tread on reasonably firm ground, but may it not be that by refining our processes of observation within ourselves we may come to see that more worlds than one are "objectively existing" external worlds?

D. JEFFREY WILLIAMS

Then—knowledge, can only be communicated gradually; and some of the highest secrets—if actually formulated even in your well-prepared ear—might sound to you as insane gibberish.  
 . . . This is the real cause of our reticence.

K. H.

# ART AND THE ARTIST

By ROBERT KILPATRICK

WHAT is art? A dictionary explanation is: "Human skill and industry as applied to adapting and modifying natural objects to man's requirements." A psychologist's definition is: "Art is objective. It implies no views: no transcendental elements whatsoever. It brings art within the world of natural phenomena and makes it in certain essentials subject to the measurements upon which scientific laws are based."

The early Egyptians went to nature and discovered a measurable law of proportion in the palm and the lotus plant. This law was applied to the building of temples and their ornamentation, which is applied art. The Greek classical period followed, and Pythagoras found in Number the clue to the nature of the Universe and to the mystery of Beauty. Here are three definite laws followed by the Greeks: (1) Radiation from the parent stem; (2) The proportionate distribution of areas; (3) The tangential curvature of lines. These laws were derived from careful study of the principle in which certain plants grew. They observed nature closely although they did not imitate.

Pythagoras did not discover beauty in number, but rather a clue to beauty; these laws can be applied to the process of production used to create any type of object, and their use can stimulate the beholder towards the experience

of beauty. When the artist uses his skill and observes the law of measurement or proportion, an object is produced having shape and colour. The beauty which may be associated with the object created, has to do with perception and is recorded in the observer as an emotional experience.

The term "art" is not confined to poetry, painting or music. A housewife can be an artist in the work of her home. She sets the table for lunch. The white tablecloth is her artist's canvas. Her kitchen is the palette of colours from which she builds up her picture. Quite unconsciously she may produce a picture which in shape and colour conforms to laws of proportion and harmony, and this is similar to the intuitive application of such laws by the pictorial artist. The furnishing of a home or the making of a dress; the arrangement of a garden; the construction of a motor-car or a road for it to travel upon—all of these can be works of art. They are all in themselves man-created objects, and in this similar to the painted picture which "implies no views, no transcendental elements whatsoever". When does the created object become a thing of beauty? Immediately it is observed by a human being who responds to it. This arrival of beauty is often evidenced by a change of expression in the face of the beholder. But the same object may give no feeling of beauty to another observer, and perhaps this is because no two persons have exactly the same past experience. Experience is composed of both happy and unhappy events, and an object considered to have beauty by one man may suddenly lose its beauty for him because of its close association with an unhappy and extremely painful event in more recent experience; for him it has become ugly. Would it not be right to say that beauty and ugliness are due to an emotional and mental condition arising out of recollections in an objective world, for the object itself has not changed?

Were it possible for a human being to be born fully formed like Minerva, but while Minerva, having no inheritance of Wisdom from the God, such a man—having no past experience—might remain quite unmoved on being brought into the presence of an accredited work of artistic value. But as the years passed he would gather emotional and mental experience from incidents closely associated with a great variety of different objects of varying shape and colour. The actual events might be forgotten, but the experiences would leave their impress as a capacity to like or dislike which would be considered as two paths, one leading upwards to beauty and the other downwards to ugliness.

Several critics on viewing the same collection of works of art, might not agree as to which had greatest beauty. Two equally expert critics are often diametrically opposed in opinion as to what is good art. No human being can point to an archetype and say: *Here is a standard measure of beauty and all art can be moulded in its image.* But nature supplies laws which can be applied in a great variety of ways so that each and every observer may find the particular object whose shape and colour is capable of awakening within him that experience of Beauty which is within himself. Thus it may be that experience is transmuted into an inherent capacity for response of varying intensity and quality.

One begins to see truth in the idea that this world is a school in which man learns different lessons in successive incarnations on earth. The examples of Egyptian art in museums and still standing on the banks of the River Nile show a symbolical presentation of the human figure which is peculiar to that period. Again, the Greek classical period portrays the body of man with wonderful realism. Compare both these opposing styles with so-called modern art, in



which we sometimes have the human body so dismembered that we momentarily expect Isis to again burst into tears. Yet the latter type of art has its following, who appear to react to it in the same manner as those I have described as reacting to a beauty-experience.

Objects of art may assume a vast number of different appearances, but *Beauty is a state of being*, which can respond to an infinite variety of forms. If this is true, then Beauty is a constant and intrinsic to the Spirit of man, which when unfolded completely must negate, or transcend, both mind and emotion. Perhaps this is the position of the Perfect Man who attains "enlightenment" and unity with all things—a state of intuitively knowing the nature of things in a flash, thus transcending the slow process of thought. The artist may not *know himself* so completely as this, but it would seem that the path he is following might be directed towards this evolutionary end. If a man is unhappy, he may take up the tools of some work he loves, confident that thought and emotion can be re-directed by work. While giving form to whatever he is creating, his worries may disappear. This should not be described as mere "escape" or avoiding responsibilities. It is a state of rhythm experienced as a degree of rest. Depression is unrest, and as he has induced its opposite he is in possession of a kind of "formula" which he can use for further experiment. This "formula" can be applied to any type of work, with varying success.

If human skill and industry are applied to adapting a tree to man's requirements, then a wood-jointer is an artist when he makes a table or a child's toy. And the "formula" can be used as a ladder to reach that point of rest described above. First, one must *love* the work. This work becomes play. Play attracts an audience and applause; thus inter-  
or unity; play engenders spontaneity which

resembles intuition, since both reduce the time taken to reach a conclusion. If unhappiness results from reperousions in an objective world, *then so does happiness*, and the art "formula" must also induce *the disappearance of happiness*.

The Perfect Man, on reaching COMPLETE UNITY, might be described as neither happy nor unhappy, but at a point of permanent balance, which is REST—PEACE—UNITY; the final goal.

Perhaps this is why man seeks to travel—"from the unreal to the real; from darkness to light; from death to immortality". The reaching of such a goal does not imply oblivion since it must involve a greater degree of consciousness to appreciate an objective world as unity than to consider a few objects as expressions of separateness.

If one were to seek by constant practice to attain to this position of rest frequently, would it ultimately be possible to retain that position while using the ordinary mechanism of intercourse and language? If this is possible then *man can be educated to become what he is, in essence*—the positive user of mind, thought and emotion. He can also be taught to become *what he isn't, as yet*—a perfectly balanced individual. We should thus give evidence that man is not his animal body but an archetype learning to control by Art all self-created objects, including his own mind, thoughts and emotions.

If a man has not found his own true work, he can only find it by seeking and much sacrifice. When he finds it, then the word sacrifice begins to drop out of his vocabulary, and more and more he looks on his work as the actual content of his "soul," and the Ideal, the God from whom he came.

ROBERT KILPATRICK

# SCIENTIFIC PRAYER

By P. L. VIDYARTHI

**H**OW are we to make ourselves useful to the world is the question.

We have to do the work for which we are most suitable so that our output may be of the best possible quality and maximum quantity; and we should constantly try to improve ourselves, if only to turn out work of a progressively higher class. Some produce utilities and some distribute them; others help in keeping society organized; yet others try to improve it—among this last category are the educationists and preachers and other public workers.

Though we cannot all be workers of such a high order, yet all of us can easily do something very useful by using our thought-power for the general good. Only two things are required, first, to be able to concentrate, which will give force to our thought, and second, to select the thoughts that will be useful, and then to make them definite. Unless thought is based on knowledge and is definite, it does not produce much result.

For concentration we should choose a quiet time, preferably before dawn. Most people are sleeping at that time and not only nobody will come to disturb us, but there are no noises to cause distraction. One should sit comfortably, so that physical inconvenience may not affect mental work. Then shun all thought of the self. Nothing concerning our body or circumstances should interfere in this public

Thus the deck is cleared for action. The next step

is to think that a rosy light is emanating from the self and is gradually spreading out in ever-increasing concentric circles, as happens when something is thrown into water. Now comes the most important portion of all. We have laid down that our thought should be for the general good and good is that which fulfils a genuine want, fills a gap, meets some requirement.

The world is suffering from poverty—दरिद्रता, Daridratā. Poverty is not necessarily the actual want of material things, but non-fulfilment of our desires for things and dissatisfaction with our material circumstances. In this sense most of us are poor. Even a multi-millionaire cannot get all that he wants and is discontented with what he has; he always wants more. So we pray, think concentratedly, that everybody to whom our thought reaches—and our thought should spread as widely as possible and embrace all in its scope, without distinction of caste, creed, sex or colour—should receive as much *as will satisfy him*. But is this not unscientific? How can the world give to everybody what he wants? Where are the things to come from? Right, our prayer should therefore be that all should be prosperous, as prosperous as they desire, but their desire should be limited by their own discrimination, विवेक, Viveka, to *their own contribution to the public good*. We must have the good sense to perceive that it is not possible to deceive God or His World. We can only deceive ourselves. Nobody can draw from a bank more than what he has put in it. So it follows that our prayer should be that everybody should be prosperous, सम्पन्न, Sampanna, and contented सन्तुष्ट, Santuṣṭa, and he should at the same time be *equally useful*, उपयोगी, Upayogī.

सर्वे सम्पन्न सन्तुष्टाः, समानमुपयोगिनः

Sarve sampanna santuṣṭāḥ, samāna mupayoginah.

# SCIENTIFIC PRACTICE

By P. L. VIDYARTI

**H**OW are we to make ourselves useful  
is the question.

We have to do the work for which  
*so that our output may be of the best*  
maximum quantity; and we should  
prove ourselves, if only to turn out  
higher class. Some produce utility  
them; others help in keeping society  
try to improve it—among this class  
tionists and preachers and other people.

Though we cannot all be workers  
yet all of us can easily do some work.  
Our thought-power for the general good  
are required, first, to be able to concentrate  
force to our thought, and secondly  
will be useful, and then to make use of it.  
Thought is based on knowledge, and  
produce much result.

For concentration we should work  
preferably before dawn. Most of the  
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means. These two principles are as old as the Vedas; we find them as the very first steps of Rāja-yoga, scientifically expounded by Patanjali. And since the advent of Mahatma Gandhi, the country, and even the world, has been hearing of them, though, it must be stated with regret, without much visible effect. When a commodity is necessary but rare, the need for its production becomes pressing. Such is the case with Truth and Non-violence. Read the proceedings of the U. N. meetings. Diametrically opposite statements are being made regarding occurrences. There are generally two mutually exclusive versions of almost all facts and events. Where is the Truth? A layman, even a student, is confused. There is a constant threat of violence and open preparation therefor. And yet, everybody says that the next international war will be the end of civilization. Do we not need Truth and Non-violence almost as much as food-grains? The world is short of both. So our prayer is that all should become sincere votaries of Truth and Non-violence. सत्यादिमापराः सर्वे, Satyāhinsāparāḥ sarve.

The prayer should be wound up by a desire, sincere and earnest desire, that nobody should be unhappy. नक्षिदुःखमाप्नुयेत्, Nakashchiddukkhbhāghavet.

Prayer is a service that young and old, strong and weak, all can render, and it will be efficacious to the extent we can put pure, concentrated and one-pointed thought in it. To pray, Latin *precari*, is to ask earnestly for something from somebody. But why should we ask for anything from anybody? That is not the way of a strong and good man, because it denotes lack of faith in Truth and the Law, that is, God. If one has done something for which some return is deserved, it will come, as day follows night. All laws of Nature, and for this purpose at least Nature may be regarded as God, are exact and certain. Cause must produce effect. In the Sāṅkhya philosophy of the Hindus, effect is said to

be contained in the cause, it is the cause itself in another form. So our actions cannot but produce the correct result, good, bad or indifferent, not being *much* affected by what we desire. It should not, however, be forgotten that desire itself is action and as such it has an effect of its own. If a certain act is performed with a certain desire, it will produce one result; if the same act is performed with a different desire, its result will be different, and the difference in the result will be related to the difference in the desire.

It is clear that a request or a prayer cannot be effective unless favourable conditions exist, and it follows that if we want something we should create or bring about circumstances, environment, that will give the desired result. A hot-house plant cannot be grown without a hot-house, if other conditions remain unaltered. Anybody who wants happiness, must give happiness, and as happiness is of infinite variety, the giving of happiness may be done in many ways. It is the noblest ambition to be happy in the right way, and the infallible method is to make others happy. One who restricts the giving of happiness to his relatives or caste people can get happiness only from these persons. But one who gives happiness to all, irrespective of their race, caste, creed, sex or colour, he gets happiness from all.

Scientific prayer is therefore the broadcasting of general good through the most powerful transmitter of thought-power along the universal wave-length. The person performing the act of prayer is making a request only in a popular sense; actually he is creating conditions by which all may must, profit. He is a super-educationist, whose influence is not confined to his own institution or even to his own province or country, but his silent voice of the mind speaks to the whole world. It blesses all.

P. L. VILASAR

# A CHRISTMAS REFLECTION<sup>1</sup>

BY GLADYS CHARBONNEAU

THE ancient Scriptures tell us that the gifts of the Wise Men were gold, frankincense and myrrh, and that to them "gold symbolized the Christ's Kingship, frankincense His Priesthood, and myrrh His Healing Power as a Physician".

Today we may apply our own interpretation and light three Christmas candles for this trio of treasures: the Light of Gold—symbol of Love—which is life's greatest treasure; the Light of Frankincense—symbol of Faith—without which we would miss life's greatest adventures; and the Light of Myrrh—symbol of Meekness—which is the healing attribute of true service.

As a mirror would reflect these lights, may we, as Leaders of Youth, also reflect these Ideals for those who look to us for guidance. Like the Wise Men of old we, too, may follow a star—the Star of our Ideals—and though we know we can never fulfil all of them yet we may ever move towards that Star's Light, saying in our hearts:

"The star road is the fairest road that we may ever follow.  
It winds, as sweetly as a song, thro' desert and thro' hollow.

It leads us to high mountain peaks and into promised lands.  
And, at its end, a baby sleeps, with tiny outflung hands.

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<sup>1</sup> Adapted from a Christmas Ceremonial of the Camp Fire Girls' Guardians, Tulsa, Okla., U.S.A.



"And we who follow in the path that starlight has made  
bright,

Need never fear in the crash of storms, the turn  
the night;

For thro' the crowding centuries, the angel voices call  
And at the end, a Manger waits, a Haven for us all

*(Author unknown)*

Because the way sometimes seems long and dark  
must carry lighted candles in our hands that we may  
the Way, not only for ourselves, but for others also  
follow. We may carry the Candle of Vision, whose  
will illumine for us only those values which are eternal;  
the Candle of Unselfishness, whose glory will awaken in  
the best we have to give of ourselves in service to others;  
the Candle of Understanding, whose white light will pene-  
trate into the hidden recesses of doubt and discouragement  
bringing warmth and hope into our hearts and lives;  
Candle of Sincerity of Purpose, whose steadfast flame will  
be a beacon to guide ourselves and others in this changing  
and uncertain world; the Candle of Courage, whose golden  
light will steady us to face the hard things in life, knowing  
that only by stress are we made strong; the Candle of  
Perseverance, whose undaunted flame will constantly illu-  
minate our path with steadiness unto the very end; and  
lastly the Candle of Cheerfulness, whose radiant light must  
constantly shine through every circumstance of life—the  
bitter and the sweet.

"Such is the Law which moves to Righteousness

Which none at last can turn aside or stay.

The Heart of it is Love, the end of it

Is Peace and Consummation sweet—Obey!"

GLADYS CHARBONNEAU

# SIR THOMAS MORE

By J. J. VAN GINKEL

SIR THOMAS MORE (1478-1535) is known as the English humanist, lawyer, historian, wit and Saint. He was born in London, son of John More of Lincoln's Inn, and educated at St. Anthony's School under Nicholas Holt and in the household of Cardinal Morton, Archbishop of Canterbury. He was the youngest and most conspicuous of the English humanists, but was the only member of the group who did not go to Italy. He began Greek under Grocyn at Oxford about 1492, but after two years was brought home to grind at law instead of following Lionere, Latimer, Tuostall, Colet and Lily, to study abroad. It is a measure of his capability that he soon became equally distinguished in law and letters. Before 1500 he had written a Latin verse prologue and epilogue for John Holt's *De Puerorum*, which was dedicated to Cardinal Morton, and won the admiration of Erasmus on his first visit to England. To Colet the young More was the one genius (*unicum ingenium*) in England. He lectured for Grocyn in St. Augustine's *Civitas Dei*, translated epigrams from the Greek Anthology with William Lily, wrote occasional English verse both racy and grave, wrote and acted in *Comediolas*, and dedicated a translation of *The Life of John Picus, Earle of Myrandola* to Joyce Leigb, a minor, of Aldgate.

Meanwhile before his marriage to Jane Colt of Netherhall, Essex, in 1504, he had shown his independence in Parliament by opposing Henry VII's demand for "aids"

and had seriously tested his vocation for monastic life in the seclusion of the Charterhouse. More's home for the first twenty years of his married life was in the City at the Old Barge in Bucklersbury in the parish of St. Stephen Walbrook; and it was there that he and Erasmus translated the *Dialogues of Lucian* (1505). It was there, too, that Erasmus completed and dedicated to More his *Praise of Folly* (1510), and that More wrote his *Richard III* (1513) and his *Utopia* (1516). In 1509, the year of the accession of Henry VIII, More conducted important negotiations in the Mercer's Hall with the pensionary or public orator of Antwerp, who had been sent over by the Merchants of Antwerp to persuade the Merchant Adventurers of London to return to their markets. Acting as orator, translator and recapitulator, More took charge of their discussions until after a week "every man went his way" assured by the pensionary that he "would have been glad to stay twice so long". This episode is set out in the Acts of the Court of the Mercer's Company, (1453-1527), where may also be read a minute of the following year recording Colet's invitation to the Mercers (of whom More had been one since 1508) to become the "Conservators and Rulers" of his new school in St. Paul's Churchyard. Of this famous school, More's friend Lily became the first highmaster, and John Clement, his favourite disciple, one of the first pupils.

In 1515 the Merchant Adventurers nominated More as their representative on an important embassy to Bruges led by Tunstall; and More took John Clement with him as his "boy" or servant-pupil. This was the embassy described in the opening pages of More's *Utopia*, which tells how he and Clement, visiting Antwerp, met not only Peter Gilles, the townclerk, but that prototype of Ancient Mariners, Raphael Hythlodæ, the fictitious discoverer of the island of Utopia.

Holbein's wood-cut of the garden scene in Antwerp has caught the atmosphere and setting of this Platonic dialogue: Peter, More and Hythlodæe on the turf bench and the boy hurrying in to join them. More was excited by his fantasy, anxious while it was in the press, and manifestly delighted by its success. We learn from the letters of Leonicus of Padua, a noted teacher of Greek, who had special ties with the English, how a copy of *Utopia* (sent him by More in 1524 by the hand of John Clement) kept him up all night. He thought it better than anything of the ancients in that line, and wished it were true and that such a republic of philosophers might really exist. So More reached Italy in the next generation, though it must not be forgotten that he had an Italian home in the City of London, the household of his friend, the wealthy banker and scholar Antonio Bonvise, in which for forty years he was a constant guest or rather a foster-son. One of More's two last letters from the Tower is addressed to Bonvise and enshrines this faithful friendship.

A few months after the publication of *Utopia* Erasmus left England for the last time on that "evil May Day" of 1517, which Shakespeare dramatized in the composite play of *Sir Thomas More*. Rioters had attacked the privileged quarters of the foreign merchants in the City and, in invoking the intervention of More, the Authorities doubtless had foreign susceptibilities in mind. Shakespeare's lines make it clear that the More of City tradition was equally acceptable to the Londoners; this presentation of him as a man in whom both the citizens and the strangers had confidence is probably just.

In 1518 More successfully represented the Pope in a civil suit arising from the seizure of a ship, and the King recognizing his skill would no longer be denied his services. Relinquishing the office of under-sheriff (which he had held

since 1510) and his legal practice, he was sworn in as Privy Counsellor and made Master of Requests. In the same year Froben of Basle, printer of Erasmus' Greek Testament, published in a single volume the *Utopia* and the *Epigrammata* of More and Erasmus, a joint publication which bears witness to the friendship of the two scholars. In 1519 Erasmus wrote his famous "Life" of More for Ulrich von Hutten.

More was 40 when he left the City for the Court, but his family continued for five years to reside at the Old Barge. In 1520 he attended Henry VIII to the Field of the Cloth of Gold, and in the next year was knighted, made under-treasurer and appointed as "a sorter-out and placer of the principal matters" in the King's book against Luther—"The Defence of the Seven Articles". In 1521 his daughter Margaret married William Roper, More's future biographer, and they continued Utopia-fashion to live under More's roof; but it was at the new house built at Chelsea in 1524 that "Megge" finished her translation of Erasmus' *Treatise on the Paternoster*, printed by Berthelet in 1525 with an enthusiastic preface by Richard Hyrde, revealing the atmosphere of the "School" of which he was the reigning tutor.

In the meantime More had begun his meditations (unfinished) on the Four Last Things (Death, Doom, Pain and Joy), and under the pseudonym Roscius, had answered Luther's attack on Henry in a Latin work, *Responsio ad Lutheri Convitia*. He also became Speaker of the House of Commons (1523) and Chancellor of the Duchy of Lancaster (1525).

The activities of More's Chelsea household were many and happy. Hyrde translated Vives' work on the *Elevation of Women* which, he tells us, More himself would have undertaken had time permitted. In 1525 More's daughters

Elizabeth and Cicely married William Daunce and Giles Heron. A *jeu d'esprit* in Chancerinn couplets by Walter Smyth, More's personal servant, afterwards Swordbearer to the Lord Mayor, entitled *The XII Merry Jests of the Widow Edyth* (1525), reflects the gaiety of those care-free years in a book of unadulterated mirth. In 1526 John Clement returned after six years of foreign study, a doctor of medicine of the University of Siena, bringing More the Unique Palatine MS. of the *Greek Anthology*. He married Margaret Giggs, took over the tenancy of the Old Barge, and became a royal physician.

In the early spring of 1527 the younger Holbein, on his first visit to London, was welcomed by More, as his guest at Chelsea and made his drawings of the family group; but if in the well-known Basle Sketch, More, the central figure, wearing the gold chain of the Chancellor of the Duchy, seems unduly grave, it should be remembered that the King first raised with him in that year the question of his divorce from Catherine of Aragon, and that about the same time More undertook for Tunstall, now Bishop of London, the burden of exposing the heresies of Luther and Tyndale in a series of English treatises that the simple folk could understand. More had applied his mind vigorously to theology; he had read the Greek and Latin Fathers and could hold his own with the best theologians; nor was he inexperienced in polemical writing. It is a remarkable fact that of the 1,450 double-column pages of the folio edition of More's English works, over 1,000 pages were written in the five busy years, 1528-1533, years which included the period of his Chancellorship. Of the remainder, 100 pages belong to his younger days and the rest to his last days of composure and resignation in the Tower of London.

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readable. Its setting recalls the garden scene in *Utopia*; a series of four talks in More's garden or study, with breaks for meals, in an atmosphere of relaxation and good sense.

Nor is the reader likely to find the second treatise, *Suplicacion of Soules*, less attractive than the *Dialogue*. It when More has to confute the answers of his opponen and deems it necessary to quote them verbatim that loses not only his own freedom but also the attention of his readers. It is significant that More's extracts from Tyndal are so many and so accurate that they have been of material use in the formation of a correct modern text of Tyndale's works.

In these years matters of State were taking a most serious turn, and More's reluctance to surrender his independence to the King's will was all too fully justified. In October 1529 More had succeeded Wolsey as Chancellor, and as the King's spokesman had delivered the royal messages to Parliament on the question of the proposed divorce and the King's supremacy in ecclesiastical matters. On 15 May 1532, the day after Convocation agreed to Henry's demands, More resigned his office and retired to Chelsea. Not having taken advantage of his position to enrich himself he was now a poor man, yet he refused a gift of £5,000 voted to him by Convocation to relieve his necessity and recomp him for his labours.

He now published *The Apology of Sir Thomas More, Knight* and his works in answer to the lawyer, St. Germain, and busied himself with further writings, but his absence from Anne Boleyn's Coronation in June 1533 was significant, and he was thereafter a marked man. Charges were twice unsuccessfully made against him; the first, of receiving bribes while Chancellor, and secondly of supporting Elizabeth Barton, the Nun of Kent, who had been condemned as an impostor. But at last on 18 April 1534 he was

summoned to Lambeth to take the Oath of Supremacy. He offered to swear to the validity of the succession of Anne's children, but to acknowledge the King as Supreme Head of the Church was impossible, and four days later he was committed to the Tower. Here he wrote his bravest and in some ways most cheerful work, *Comfort against Tribulation*. It is full of reminiscence and prophetic wisdom and written with perfect poise and detachment. Others may prefer his *Treatise on the Passion*, written in Latin and translated by his granddaughter, Mary Bassett, but all who venerate this great man and his loyal family are agreed that his letters from the Tower are his sufficient and best memorial.

The end of the story is soon told. After a year's imprisonment, having been found to be in communication with his fellow-prisoner Fiaher, he was denied the use of books and ink. Thereupon, he shut the chamber window, saying, "when the wares are gone, and the tools are taken away, it is time to shut up shop". The next month he was tried and condemned in Westminster Hall under a newly enacted Act for Treasons, and on 6 July 1535 he was executed. His estate and belongings were confiscated and his widow deprived of her home.

Something, however, of permanent value was secured—the MSS. of letters and treatises written in the Tower. These were saved by his daughter, Margaret Roper, and More's nephew, William Rastell, and may be read in the folio edition of More's English works, edited by Rastell in 1557 in the reign of Queen Mary. For our knowledge, therefore, of More as a Martyr we are, above everything else, indebted to Margaret Roper and to William Rastell. In 1886 he was beatified by the Roman Church, and in 1935 canonized by Pope Pius XI.

J. J. VAN GINKEL

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the other side of death) between each life on earth, each earth-life or incarnation being, roughly speaking, an advance on the previous one. The theory is that whatever you have of power, capacity, good fortune, etc., you have earned in previous lives and in this by good conduct. Likewise, any disabilities you are suffering from, such as limitations, sorrows, bodily defects, misfortunes, etc., are the results of sins, misdeeds, or errors committed in previous lives and in this. There is no knowing, however, how far back arrears of undischarged Karma, bad and good, may be due in this and future incarnations, one earth-life being too short to work much off. By this law, then, called the Law of Karma, we are by good conduct wiping off past debts and ensuring better conditions for future earth-lives. The ladder of evolution covers hundreds of thousands of years, and on its rungs the whole creation is slowly, laboriously, almost imperceptibly, climbing up—including humanity, from the ape to the God—the whole forming, according to Occultism and Theosophy, a scheme of absolute justice and everlasting progression. "The purpose of our lives in this school-house of time" is probably to learn to do better and better, to gain experience, to grow in all things, knowing that at length wrong-doing must bring mortification, unhappiness and limitations. Judgment can never be a fixed arbitrary act. It is the natural outcome of our deeds and is continually taking place as a result of those deeds, hence, as someone says, "man is not punished for his sins but by his sins"; and the scripture states, "as a man sows, so shall he reap"; "every man shall be rewarded according to his works". But there is progress for all, even the very worst, eventually.

Apart from whether Reincarnation is true or not, it is certain from psychic evidence that "compensation and retribution for all good and evil deeds done on earth" take

place in the life beyond death, as well as often partially in the earth-life just closed. But Reincarnation explains the inequalities and apparent injustices of life happening here and now—the whole scheme.

There is nothing incompatible between the facts of Spiritualism and Reincarnation, and a growing number of Spiritualists, including Lord Dowding, accept the idea which seems to explain the terrific problems alluded to, the apparent inequalities and injustices of life, and the variations of people, as nothing else can.

According to some of the literature on the subject there appear to be definite proofs, and some people say they can actually remember incidents in their previous lives. Although probably true, however, Reincarnation awaits further evidence.

I admit the idea of having to come back to earth after enjoying the glories of heaven seems appalling, and there are other cogent arguments against it. Some of us detest the theory, but many apparently terrible things we do not like are true, notably the hideous aspects of life Reincarnation attempts to account for; and if you rule out this illuminating theory earthly life seems blind chance and chaos. Future research may establish Reincarnation as a scientific fact, in which case the truth-seeker will be bound to accept it.

WALTER H. SCOTT

With reverential mind should gifts be made; with mind unreverential giving should not be; with graciousness should gifts be given; with modesty should giving be; gifts should considerately be given; with sympathy should giving be.

*Taittiriyaopanishad*

# THE WORLD AS WILL AND IDEA

By ALICE BANKS

*A Modern Application*

WE can know little of the One Will of the Universe. All we can realize is that there is a Will that keeps the whole universe, indeed, many universes, moving, apparently according to an ordered plan. There is little we can do about it, for we, too, are carried along with the rest. We have freedom within certain circumscribed limits, but, again, this is part of the plan. There are certain personal ways we can go, certain personal choices we can make, but the plan enfolds all. This is the world of will, and over every time we act directly, in line with the One Will and the world as it is, we find completeness in our action, happiness.

Our difficulties arise in the world of idea. Each one of us builds his own world of idea, all different but having certain characteristics in common. Hence different types of people hold different ideas, and see the world around them in the light of those ideas. In this way each one builds his own world and justifies it. It is in the clash of these ideas that difficulties arise. Each one thinks that he is right and all others wrong. The same happens with each type, and so lack of completeness in our ideas is a cause of struggle and strife.

To understand seems to be the only solution. If we understand, we see that each idea, including our own, is incomplete. It is our own personal idea and does not include the whole of life. When we understand this we begin to get the superfluous knobs and excrescences knocked off our personal ideas, and they are moulded more in line with the truth of things as a whole. We see, too, that the

other person's idea has some truth in it. It is by the testing and trying and the amalgamating of these ideas that our mental life is enriched and our mental powers improved. It is the One Will expressing itself as intelligence and building vehicles (our minds) through which it may work these less evolved worlds. Thus, by our creation of our own world of idea, we are obeying the behests of the One Will.

Our difficulties lie not in this creation but in our thinking that our idea is the whole truth of things, and thus we clash with the ideas of other people, and strife results. Is not this what has been happening in the world in the past and is it not still happening today?

But, to-day, there are many groups of people getting together to exchange ideas, to see if some unifying factor cannot be found, and to try to evolve some workable plan so that strife and struggle may cease. Each, while holding on firmly to principles, must allow other ideas to mix with his own, so that the outcome may be the greatest good for all. Thus barriers can be overcome in the world of ideas, and hence in life and living.

We all have a common life and common needs. These needs must be supplied for *all* the human family. All else is largely due to ideas. The idea that this, that, or the other thing is necessary to us; the idea that our way of life is right and all other ways wrong; the idea that our group must be satisfied no matter what the cost to other groups—all these ideas must be modified to include all peoples and all life as our own, not by imposing our ideas on others, but by meeting together and working out a common benefit. If we could do this, we should be master of the world of ideas, living in the world of will, calm, strong, happy and free. We should grow as the flower grows, naturally, beautifully, bringing joy to this troubled world.

Alice Baxby

# RADIES THESIA

By R. J. ROBERTS

THIS is a new word for that faculty, capacity, or art with which men, here and there, have discovered, located, or described things not normally observable through the five senses. It has been named variously; but "dowsing" and "divining" are possibly the names more commonly used, where the operators were known to have utilized, as indicating instruments, forked twigs, pieces of whalebone or wire, peodulums, etc. As the basis for reliable observation for the discovering of quality and quantity in that which is sought, most Radiesthetic operations seem to have suffered from a marked incapacity to register anything in any very definite manner.

All science, the body of that which is known, requires and seeks clear and precise definitions. Radiesthesia, if it is to be a means for a progressive acquiring of precise knowledge, should equally have precision in all its operations. There may have been overmuch describing of the methods used and the results obtained in the past; but there appear to have been few, if any, attempts made really to understand the basis to their operations. Only upon such an understanding does it seem possible to construct systems for the control of its indications, as clearly as the ideals of science demand, for both quality and quantity.

For an understanding of all things man requires an adequate metaphysical framework within which he may fit the forms of his perceivings of the workings of life, and



make them into a coherent whole, as he may do with the pieces of a jig-saw puzzle. The clarity of his recognition of the limitations imposed by this framework permits him to co-ordinate them and to perceive the correctness of the whole of his assembled perceptions.

Many physical things are perceived directly through man's senses, and a growing number indirectly through instruments he has designed for specific purposes. The instruments respond to, or reveal to his senses, the presence of particular conditions or qualities. Radiesthesia can also be used to register the presence of non-sensory qualities through movements of designed instruments. In several ways the Radiesthetic instrument acts simply as the indicator for a form of human perception, which certainly is not one of his five senses.

Let us consider our five senses. Each sense reacts to, or receives and transmits to the centre of individual perception, some set or group of qualities. Through touch we perceive physical contact and the relative temperature of the thing making that contact; and then, by means of a series of contacts, produced with the co-operation of muscles, we are able to perceive further qualities. Through hearing we perceive distant movement, and styles of movement, as sound. By means of sight we perceive colour, form and distance, or the relative position in space of several things. Taste and smell are senses by which we perceive still other qualities in physical things, in such a way that these qualities are perceived only when the things make contact with and carry the qualities to the sense-organs. The individual, having through experience learnt to discriminate and to co-ordinate various qualities, is able to perceive many groups of qualities. He thus learns to know physical things as aggregations of compounded and related qualities.

All sense-organs operate only as, and when, they have first been vitalized into that condition we know as wakefulness. This is that state wherein the centre of perception is aware of its body together with its senses. These senses are then also awake, able and ready to transmit messages of quality to be assimilated by the individual intelligence. The centre of perception, as Will, has first awakened all senses, and learns from them all, even though it may strengthen its attention momentarily to some in preference to others.

It will be noted that sensation (sense activity) is occasioned only when and as some impression of quality is made upon the sense through the sense-organ. Touch requires the impact of some thing, whilst sight and hearing are awakened by the impacts of light and sound waves. All quality is thus a form of force, and is carried to the sense-organs by physical matter, as inert things or as vibrations. All organs thus react to and transmit qualities only, and these are perceived by the centre of perception as formal qualities which the individual intelligence builds into pictures, and then compares them with recalled pictures of previous experiences.

Solids transmit physical power in waves as mechanical vibration, while water and air also have their waves. Here are three of the four "elements" of the Greeks. We have been told that there are in all seven elements, and that the others, as yet unknown to us, are ethers. What are they? To find their presence we may look for and find evidences of the transmitting of force through normally unrecognized media. We have magnetism, gravity, and that vitality which appears to come from the Sun. All are forms of force which operate through space, but can do so only as forms of force travelling some unspecified media. Because we, as yet, have not isolated these media.

does in no wise invalidate our perception of the forces carried by them.

In this physical world we thus have media which elude our sensory perceptions directly, but which, nevertheless are transmitters of undeniable potency. Our coarser senses respond only to qualities in the elements of water, earth and air, whilst our eyes respond to the finer qualities of an unspecified medium. Can it now be assumed, or asserted, upon any scientific grounds whatsoever that there may yet develop no sense other than the five we know so well; and may there not now exist a technique by which such an awakening sense may be revealed? Some such sense, dormant in most of us, may now be due to be awakened and to be developed in the coming centuries. The evolution of the senses in mankind may have been very slow; and, although the fact that Radiesthesia, in some form or other, has been recognizably useful for centuries, need not destroy the possibility of its gradual evolutionary emergence up to a definite sense. It now, even, seems to be emerging as a cultivatable sense capable of discriminated development, as Radiesthesia.

In what manners may Radiesthesia be likened to normal sense perception? Firstly, the five senses register automatically all impacts upon their several organs. All Radiesthetic registrations are to be seen properly only as involuntary activities requiring no voluntary activating from the self-conscious individual operating them. The sense-organs receive impressions only as and when impacts are made upon them. It is very well known that Radiesthetic registrations occur only when in the presence of some radiation (for want of a more suitable word). In the light of these two parallels, a capacity to utilize and to operate Radiesthesia may thus be likened to an emergence of some "new sense".

Man, as an organism, has evolved through stages which never were, or could have been, registered clearly in history. Between the first appearance of a new capacity, within a group, to its general appearance and recognition, passed a period probably of many thousands of years. Certain senses, e.g., smell, are seen to be only slightly evolved in some races, but more clearly in those which are generally considered to be the more highly evolved.

The child is born with his five senses active but unevolved. As he grows, through experience of the results of their activity, and a developing memory of them, he attains to knowledge and a capacity to use them discriminately. Man as an organism must also have gone through many stages of sense evolution, wherein his senses were developed, possibly unequally and not contemporaneously. Should now a new sense be due to appear—by no means an impossible suggestion—it might be expected to appear first only in widely scattered units, and then only in some very embryonic forms.

Were we to accept this possibility, we would anticipate that the early individuals, saddled with such a gift and perceiving themselves unusual, would endeavour either to develop and use their unusual capacity, or try to hide it. Does this not appear to represent the position today with all in whom Radiesthetic powers are openly inherent?

Finding unawaited involuntary muscular responses when holding certain instruments, some might see them as capacities inherent in the instrument. This, almost obviously, could not be the case.

An intelligent person, applying the capacity in some traditional manner, e.g., water divining, may conceive the possibility of "divining" for other things. Were he even normally intelligent, he may be expected to see such an operation to have a simple psychological basis, and the

simple desire as the chief determining factor. Experience, however, tends to show that this, in fact, is not wholly true. All real Radiæsthetic phenomena are not voluntary at all, for this new sense seems to operate correctly quite independently of the conscious thought of the operator. What then are the determining factors which determine the result? May we repeat, all sense responds to quality and not to thing?

Experiment alone seems capable of settling this. As such that so far have been made suggest that the "quality may best be represented and known by "colour". The properly scientific understanding of Radiæsthesia has scarcely been begun, for, as yet, it seems to have lacked a mind sufficiently trained and open to investigate such a non-five sensory activity without prejudice.

This is surely a line of investigation consonant with the Society's Third Object.

R. J. ROBERTS

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Om ! My speech accordeth with my mind ; with speech my mind accords. O thou self-shining one, shine forth for me ! My ye, O speech and mind, bring of the lore to me ! What I shall learn, oh do not thou, self-shining one, forsake ! My days-and-nights do I together join with study of these truths. Thee righteousness I'll call ; I'll call thee truth. May That protect me ; That protect, protect the teacher ; me protect, teacher protect, the teacher !

*Aitareyopanishad*

## SEVEN TYPES OF CONSCIOUSNESS

(Extracts from *THE SECRET DOCTRINE*, Adyar edition,  
compiled by E. M. Lavender)

ACCORDING to esoteric teaching there are seven Primary, and seven Secondary "Creations"; the former being the Forces *self-evolving* from the *one causeless FORCE*; the latter showing the manifested Universe emanating from the already differentiated *divine Elements*. (II 165)

The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of the Mother-Substance. It is they who send the Seven Principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the ABSOLUTENESS. (I 331)

This verse in the *Rig Veda* (x 5, 6.): "The Seven Wise Ones [Rays of Wisdom, Dhyānis] fashion Seven Paths [or Lines, and also Races in another sense] . . . ." The "Paths" may mean Lines (Māyādah), but they are primarily Beams of Light falling on the Paths leading to Wisdom . . . . They are, in short, the seven Rays which fall free from the Macrocosmic Centre, the seven Principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used. (III 197, footnote)

THE FIRST DIVINE WORLD IS READY; THE FIRST, THE SECOND. (I 177-78)

This "World of Truth," in the words of the Commentary, can be described only as "*A bright star dropped from the Heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.*" Truly so; since these are the Seven Lights whose reflections are the human immortal Monads—the Ātmā, or the irradiating Spirit of every creature of the human family. First, this Septenary Light; then the "Divine World"—the countless lights lit at the primal Light—the Buddhis, or formless Divine Souls, of the last Arūpa (Formless) World, the "Sum Total," in the mysterious language of the old STANZA. (I 178-79)

It is said in *Viṣṇu Purāṇa*, in condensed paraphrase: "At the end of a thousand periods of four ages, which complete a day of Brahmā, the earth is, for the most part, exhausted.... The eternal (Aryaya) Vishnu then assumes the character of Rudra, the destroyer (Shiva), and descends to reunite all (his) creatures to himself. He enters into the seven rays of the sun, drinks up all the Waters of the (Globe), and causes all moisture . . . to evaporate; thus drying up the whole earth. The seas, and rivers, the mountain torrents, and springs are, all, exhaled.... Thus fed . . . with abundant moisture, the seven solar rays dilate to seven suns, and set the three worlds . . . on fire. The destroyer of all things, Hari, . . . who is the flame of time, (Kāliṅi), [finally consumes the Earth]. Then Rudra, becoming Janārdana, breathes clouds and rain. (II 86)

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Universal Brotherhood is no idle phrase. Humanity is the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the true adept.

K. H

## REVIEWS

*My Three Years in Moscow*, by Lt.-General Walter Bedell Smith, J. B. Lippincott, pp. 346, price \$3.75.

If any work on Soviet Russia in these days may be said to be authoritative, this by the former U.S. Ambassador to Russia from May 1946 to 1949 may come under that designation. Lieutenant-General Smith had a staff of translators, so that all that appeared in *Pravda* and other journals was translated for him, and he quotes from many of these journals. Of course, as every other writer, he speaks of the excellent industrial organization.

What is utterly horrible is the gospel of hate that is inculcated in Youth. He quotes from the paper for Youth, *Komsomol Pravda*:

"Love for the Socialist Motherland is undoubtedly linked with fostering hatred for all imperialists and reactionaries throughout the world. Hatred for enemies of the land of socialism is an inseparable feature of Socialist ideology and the ideology of Leninism. What is reactionary bourgeois ideology? One may briefly reply, 'Look at the mighty armies of Hitlerite Germany.' That is bourgeois ideology in

action. Whom has this ideology trained, and whom is it now training? People devoid of conscience and honour, detachment of wild beasts, hordes of barbarians, hangmen."

It goes without saying that all Russians are utterly devoted to their Motherland, but we had disastrous examples of hate when Germany during the First World War proclaimed widely the slogan "*Gott strafe England*," "*Gott punish England*."

The chapter on "Religion in Russia" shows that all Soviet party members are made to understand that any belief in God or attachment to religion is incompatible with their loyalty to the party. The following quotation from *Young Bolshevik* illustrates this

"Komsomol organizations must patiently explain to young people the incompatibility of the scientific and the religious outlook. It is their duty to show the young the superiority of the scientific outlook over the religious, of knowledge over blind faith. . . . That is why religion cannot be a private affair of a member of the Communist Party, of a Komsomol member; Komsomol organizations must allow



their members no deviation from the thesis of the Communist Party on questions of religion."

The reviewer can highly recommend this work as being very largely factual and giving ideal material for judging what is really happening inside the Iron Curtain.

C. J.

*The Science of Religion or Sanatana Vaidika Dharma*, by Bhagavan Das, Banaras, pp. 129, price Cloth Rs. 3; Bds. Rs. 2-12-0; Paper Rs. 2

There is a wholeness of outlook in the writings of this veteran scholar, who sees the world as one. Whatever be the subject on which he writes, it is a study in comparative religion, science and philosophy in which the teachings of East and West mingle as do two streams at their point of conflux. Especially is this true of the book under review which is "an attempt at an exposition of the principles" of real religion.

"What exactly is the specific differential characteristic of . . . Hinduism. . . Is it shikha-sutra, top-knot and sacred thread? But children of even highest Brahmanas have no such things before mundane or head-shaving sacrament, nor any sannyāsia. Is it belonging to one of the four castes? The objection is the same. There are thousands of castes and sub-

castes. Is it knowledge of Samkrit or Vedas? Not one in ten thousand has it." Neither is it any particular form of dress, even belief in the Vedas themselves, nor any particular object of worship or mantra. "What is Hinduism?" This book endeavours to answer the question. It answers it from the standpoint of the nature of dharma, the innate nature, from the standpoint of the essential teachings running through all religions; from the standpoint of bhakti-kanda, mysticism, devotionism; and lastly from the standpoint of karma-kanda or the active working and conduct, or practicalism of religion. In this chapter on Karma-kanda is given teaching concerning the fire-worship, sandhyas, japa, and other religions practices followed in Hinduism.

But no short review could possibly give the reader more than an invitation to peruse this most informative and fascinating book. In the words of Dr. Besant, reviewing another work of a similar nature of the author, the book is "a rare combination of deep learning and felicitous phrasing". A. S. D.

*Hindu Woman and Her Future*, by Chandrakala A. Hate, New Book Co., Bombay, pp. 293, price Rs. 8/-

In giving this picture of the present position of Hindu women,

the author has drawn her material not only from published sources but has made her own investigations by means of a comprehensive questionnaire, sent to nearly 5,000 women, and by first-hand inquiry in homes and institutions for orphans.

Part I of the book is taken up with an analysis of the replies received which, although only 805 in number, are sufficient to indicate something of the state of affairs, especially in the higher castes who by their literacy and education could naturally be in a better position to respond. Interesting facts are revealed: the short duration of a Hindu woman's life which averages only 20 or 27 years; her tendency to remain in one caste or sub-caste throughout her life; her attitude to marriage, which was formerly compulsory, with no provision for divorce; the age of marriage, now 14 to 16 in the lower castes to 18 in the higher, with a tendency to occur at a still later age. The attitude to the husband, to child-bearing, to the husband's relations and the joint-family system, and the position of the widow are also studied, as well as the question of education for women. Various tendencies are noted, and the author makes some definite recommendations. The criticisms follow largely the demands of the women's movement

generally, a desire for higher education, the right to an independent career, choice in the selection of a husband and opportunities for making such a choice, the breaking up of the joint-family system although it brings with it the need for economic independence at marriage, equality with men in the economic and political sphere. Women of other countries are apt to look with envy towards India in these matters. It is true that at the top there are a few privileged women with wealth and leisure who enjoy a distinguished career, but for the labouring classes (and out of every 1,000 labourers in India nearly half are women, while in the lower middle classes at least one-third work outside the home) the pay is extremely poor and of course less than that of men, most of the women suffer from ill health and overwork, and difficult conditions prevail generally.

Part II gives the results of the author's inquiries concerning women in rescue homes and institutions and analyses the causes of their "deviation from the regular path". It is indeed sad reading, and it is difficult to see how under existing conditions such things can be remedied. There is a call for social work among the people and for improved legal and economic conditions for women so that her exploitation at the hands

of man may cease and she may be able to contribute her share in national and world policy.

Part III reviews the status of woman in India, and elsewhere, during the ages, from the dignified equality of the Vedic times, through degradation and subserviency, to the changing conditions today. Special tribute is paid to the pioneer work of Dr. Annie Besant and Mrs. Margaret Cousins for the women's movement in India. There are useful statistical tables and appendices to the book.

R. A. B.

*The Riddle of Life*, by Annie Besant, pp. 68, price, cloth, Rs. 8;

*The Seven Principles of Man*, by Annie Besant, pp. 106, price Rs. 1-8.

*The Divine Vision*, by C. Jinārājādāsa, pp. 109, price, cloth, Rs. 8.

New editions of these books published by T.P.B., Adyar, will be welcomed by all.

*The Riddle of Life* gives a short but comprehensive account of the basic teachings of Theosophy. It is an excellent book for enquirers and students alike. Though written forty years ago it is still up to date, for the problems of life with which it deals do not change. There are four coloured illustrations.

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*Secret Doctrine* Dr. Besant explains the seven aspects of man. She describes the lower quaternary comprising the physical and etheric bodies, prāna and kāma. The fifth principle is the dual Manas. The lower mind can be dragged down by kāma, while the higher mind is the Thinker, the real Ego. Man becomes the spiritual Ego or when merged in the sixth principle Buddhi. The human trinity is complete only when Manas is united to Ātmā-Buddhi, the Monad. The portion of this book dealing with the *Monad in Evolution* is especially suggestive.

*The Divine Vision*. These lectures open a door through which we see a vision of the Divine in Man, in Nature, and as God. Mr. Jinārājādāsa tells us first to look into the faces of our fellow-men, for each has for us a message of Divinity.

We may find a vision of the Divine as we worship Nature, as we study her and as we love her. Above all, it is the artist who sees this aspect of the Divine vision as he refashions Nature through his art. The Divine vision of God can hardly be described but "one thing is sure . . . man and that Absolute are one and not two".

This is one of the most inspired and inspiring of all Mr. Jinārājādāsa's works and is a book for mystics of all types and all ages.

F. W. F.

# SUPPLEMENT TO THE THEOSOPHIST

*(Incorporating "The Theosophical Worker")*

DECEMBER 1950

## THE (75TH) DOUBLE-DIAMOND JUBILEE INTERNATIONAL CONVENTION

*Adyar, 25th to 31st December 1950*

### TENTATIVE PROGRAMME

#### Monday, 25th December 1950

12.30 p.m. Indian Section Council—I.

3.20 p.m. General Council—I.

#### Tuesday, 26th December 1950

8.00 a.m. Prayers of the Religions.

8.30 a.m. OPENING OF THE INTERNATIONAL CONVENTION—Presidential Address.

2.00 p.m. Indian Section Convention—I.

5.00 p.m. CONVENTION LECTURE—I.

8.00 p.m. Community Singing (Banyan Tree).

#### Wednesday, 27th December 1950

8.00 a.m. Prayers of the Religions.

10.00 a.m. Short Lectures—I.

2.00 p.m. Symposium—I.

3.30 p.m. Tree Planting for Founders Avenue.

5.00 p.m. CONVENTION LECTURE—II.

7.30 p.m. Art Evening, Kalakshetra—I.

and

Questions and Answers—I.

#### Thursday, 28th December 1950—Youth Day

8.00 a.m. Prayers of the Religions.

8.30 a.m. Youth Symposium.

10.00 a.m. All-India Federation of Young Theosophists.

2.00 p.m. Order of the Round Table

3.30 p.m. World Federation of Young Theosophists.

5.00 p.m. CONVENTION LECTURE—III.

7.30 p.m. Art Evening, Kalakshetra—II.

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## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

*Adyar*

The 75th Anniversary of the Foundation of the Theosophical Society was celebrated on the 17th November at a meeting in Headquarters Hall, a large number of residents and members from Madras being present. Each year Foundation Day is celebrated by Sections and Lodges throughout the world.

After the Prayers of Religions the members assembled joined in singing "Gather Us In"; and greetings received from Sections, Lodges and individuals were read.

Readings from the writings of Col. H. S. Olcott, Mme. H. P. Blavatsky, Br. Annie Besant and Dr. G. S. Arundale were given, and each brought something of the special quality and inspiration of its author to the gathering.

The President, Mr. C. Jinarajadasa, in his address, traced the events that led to the founding of the Society in 1875 and referred briefly to its history since its inception. In conclusion he urged that Theosophists throughout the world should work for Universal Brotherhood, the First Object of the Society.

The members then repeated "The Golden Stairs" written by Madame

H. P. Blavatsky, and the National Song of India was sung. All assembled then paid homage to the Founders by placing flowers before their statues.

Later, residents of Adyar were invited to a luncheon at the Indian Hostel, Bhojanasala, by Miss Emma Hunt, General Secretary of the New Zealand Section, and her colleagues.

In the afternoon, at the School of the Wisdom Miss E. W. Preston gave an open lecture entitled "Theosophy and the Four Freedoms"; and in the evening the Besant Centenary Trust arranged a procession with bhajana and visited the various Shrines of the Religions on the estate.

All departments in Adyar are busy preparing for the Convention to be held during Christmas week and already a number of overseas guests have arrived, bringing with them an air of expectancy for the great occasion.

### *The European Federation*

The Annual Report of the General Secretary, Mr. J. E. van Dissel, shows a period of continual expansion in many of the European countries. The European work has entered a new phase



**Friday, 29th December 1950**

- 8.00 a.m. Prayers of the Religions.  
 10.00 a.m. Short Lectures—II.  
 12.30 p.m. Indian Section Council—II.  
 2.00 p.m. Symposium—II.  
 8.80 p.m. Group Photomph.  
 5.00 p.m. CONVENTION LECTURE—IV.  
 8.00 p.m. Art Evening, School of the Wisdom—I,  
 and  
 Questions and Answers—II.

**Saturday, 30th December 1950**

- 8.00 a.m. Prayers of the Religions.  
 8.80 a.m. Besant Lecture—Indian Section.  
 10.00 a.m. Theosophical Order of Service.  
 2.00 p.m. General Council—II.  
 8.80 p.m. Symposium—III.  
 5.00 p.m. CONVENTION LECTURE—V.  
 8.00 p.m. Lantern Lecture: *Scripts of the Letters of the Master*

**Sunday, 31st December 1950**

- 8.00 a.m. Prayers of the Religions.  
 10.00 a.m. Short Lectures—III.  
 12.80 p.m. Indian Section Council—III.  
 2.00 p.m. Indian Section Convention—II.  
 5.00 p.m. CLOSING OF CONVENTION.  
 8.00 p.m. Art Evening, School of the Wisdom—II.

**Additional Activities**

- Bhārat Samāj Puja—every morning at 5.80.  
 Zoroastrian Fire Ritual—25th December, 8.00 a.m.  
 Liberal Catholic Church—Midnight Mass, 21th December,  
 11.80 p.m.; Christmas Day, 25th December, Holy Eucharist,  
 10.00 a.m.  
 Ritual of the Mystio Star—25th December, 5.00 p.m.

*Note.*—The above programme is very tentative only and is subject to change.

**OFFICIAL NOTICE**

I hereby appoint Mr. Pham-Ngoc-Da, residing at  
 Indochina, to be Presidential Agent for

13th November 1950

once a week and the Styrian Federation once a fortnight. In the course of the year the General Secretary, Herr F. Schleifer, and Mrs. Schleifer, organizer for youth groups, visited the Lodges in Graz, Linz and Bruck.

### Brasil

In December 1949 a Federation of Theosophical Lodges in Sao Paulo was formed. Since then the Lodges in Rio de Janeiro with the help of those in the states of Minas Gerais and Rio de Janeiro have begun discussions to found a Federation.

The department of Propaganda has carried out its programme efficiently. Plans are being made to inaugurate a campaign to obtain a printing machine in order to help this work and perhaps install a small printing office in the future headquarters in the state of Sao Paulo, where property is being acquired. The membership stands at 722.

### France

This Section has been having certain difficulties during the past year, but the routine work has continued as usual. Meetings have been held regularly and two magazines, *La Vie Théosophique* and *Lotus Bleu*, have been published. There are 47 Lodges and 41 Centres with a total of 1,920 members.

### Argentina

On the 22nd September there was founded a new Lodge in Mar del Plata with the name *Realización*, and later another was to be formed in Boulogne with the name of *Lux*, bringing the total to 62 Lodges and seven Centres. The General Secretary has published a summary of the history of the Society in Argentina in connection with the seventy-fifth anniversary. The first Lodge was founded in 1893, but it was not until July 1919 that the Argentina Section was formed. In July 1944 the Section celebrated its twenty-fifth anniversary.

### India

As well as being the 75th year of the Theosophical Society as a whole, 1950 marks the 60th year of the Indian Section, which will thus be celebrating its Diamond Jubilee at Convention time. The General Secretary, Sjt. Rohit Mehta, is hoping that at least one representative of every Lodge in the Section will be present.

The General Secretary is drawing attention to the need of Theosophical books in Hindi, which it is expected will sooner or later become the national language of the country. He suggests the forming of some concern to undertake Theosophical publications in Hindi

as well as other state or provincial languagees.

The newly formed Delhi Federation held its first session in October. During the few months of its existence it has been very active and has been carrying out a plan of organized study and meetings.

In Hyderabad the President, Mr. G. Jinnaadadasa, presided over the Rayalaseema Federation Conference in August. In July the Annual Conference of the Bihar Theosophical Federation was held at Banmalipur.

The Annual Conference of the Bombay Federation was held from 20th September to 1st October under the chairmanship of the General Secretary. During the sessions there were discussion meetings to devise ways and means for the better organization of Theosophical work in Bombay.

The Tamil Districts Federation held its Annual Conference at Coimbatore on 22nd and 23rd October, presided over by the President.

A Worker's Camp was held at Banaras, the Headquarters of the Section, from 15th to 22nd October. This was followed by the annual session of the Uttara Pradesh Federation under the presidency of the General Secretary.

The birthday of Dr. Besant celebrated in many Lodges - October. In Delhi a meet-

ing was held at which Mr. H. Valvanne, Finnish Minister to India, presided. The chief speaker for the occasion was Sri C. Rajagopalachari, the ex-Governor-General of India.

Mr. N. Sri Ram was in Bombay in September and gave some public talks and lectures.

The General Secretary of the All India Federation of Young Theosophists, Sri V. Gopalan, has instituted a campaign among the Young Theosophists which he calls "A Campaign for Increasing our Strength".

### *Northern Ireland*

The Presidential Agency under the leadership of Br. Hugh Shearman has had a year of quiet progress and on the 20th September there were three Lodges and 72 members. Apart from holiday seasons, twenty-two meetings have been held regularly each month in the province. The members' meetings are relatively well attended and many of the members are also active in other movements.

In addition to the great help given by the visit of the Vice-President Mr. Sidney A. Cook and Mrs. Jocelyn Cook there have been other lecturers who have helped, and there have been many exchanges of lecturers across the frontier with the Republic of Ireland.

# THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Harsanyi, Vice-President: Sidney A. Cook, Treasurer: C. D. Shores, Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1887	United States	Mr. James R. Perkins	P.O. Box 370, Wheaton, Illinois	<i>The American Theosophist</i> .
1891	England	Mrs. Jessie Glover	40 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Mrs. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist</i> .
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